

Korea: Renewal 1907

Lord Wm. Gascoyne-Cecil (Anglican) in London Times. "You have only to read the journal of John Wesley and compare it with the account of the manifestation at Pyeongyang to realize that the phenomena are very closely akin. There is in both cases an extraordinary manifestation of power; impulses are conveyed of their sins by another force than reason, and the power that conveys them gives them strength not only to overcome sin but to convince others. The Koreans who were at the original meetings have gone forth, like Wesley's converts, far & wide, preaching the faith. And, like Wesley's converts, their preaching has been wonderfully successful - so much so that there are not a few who say that it is in Korea that the light of glory will shine on the Far Eastern world."

— The Korea Mission Field, 15 May 1908 (IV, No. 5)
p. 67 f.

Renewal - by Sr. Lee "On the Spirit Care to PY - Knox Minn. Field, III, 3 (May 1907).

9.2. More grants - p. 43

Mr. W. M. Baird " III 5 - p. 1. (May 1907)

9.2. More

Club - Methodists - 1901 -

KOREA Club: 1907/8 - (Mott)

"During my recent tour in the Far East I found the deep conviction that if the present work on the part of the Cooperating Missions in Korea is adequately sustained and enlarged in the immediate future Korea will be the first nation in the world to become a Christian nation. I know of no mission field where larger or more substantial results have been secured, in proportion to the expenditure, than in Korea."

- John R. Mott

REVIVAL OF 1907

The Rev. William N. Blair gives an account of that which followed:

"Then began a meeting the like of which I had never seen before, nor wish to see again unless in God's sight it is absolutely necessary. Every sin a human being can commit was publicly confessed that night. Pale and trembling with emotion, in agony of mind and body, guilty souls standing in the white light of (that) judgment, saw themselves as God saw them. Their sins rose up in all their vileness till shame and grief and self-loathing took complete possession; pride was driven out; the face of man was forgotten. Looking up to heaven to Jesus whom they had betrayed, they smote themselves and cried out with bitter wailing, "Lord, Lord, cast us not off forever". Everything else was forgotten. Nothing else mattered. The scorn of men, the penalty of the law, even death itself, seemed of small consequence if only God forgave. We may have our theories of the desirability or undesirability of public confession of sin. I have had mine, but I know now that when the Spirit of God falls on guilty souls, there will be confession, and no power on earth can stop it". page 283 History of the Korea Mission, Presbyterian Church.

Total adherents increased 34 %. Worried about emotionalism.

고奇異한能力을받은者도多하였스며此가引導線이되야其後全國教會가漸次復興함으로教會發展의一大轉機를作하니라

一千九百七年一月에平壤將臺峴教會가復興하니라先是에元山居住南監理派宣教師河鯉泳이平壤에來하야長監兩派宣教師를會集하야復興會를開하였는데聖神의感動을받아各其罪를自服하는中李吉咸이特恩을받고平壤教會諸職을會集하야一週日間每夜에約翰一書를教授하난中諸職들이恩惠받기를始作하였스며其年十月에米國人博士하웰드 에그너 왓슨이同教會에來하야英國헐쓰地方과印度國教會에서聖神의恩賜받은事를說明하고聽衆에向하야聖神받기를願하난者는起立하라함에吉善宙가即時起立하니該博士가預言하기를此地에도聖神이將次降臨하리라하더니是年一月平南都查經會時에各學校에서도聖神받기를爲하야祈禱하더니金燦星이引導하는崇德學校祈禱會에서三百餘名學生一同이悔罪痛哭하니此가查經會에傳播되고吉善宙가聖神道理를教授하난中蔡廷敏을爲始하야查經會各班이悔罪痛哭하얏고宣教師李吉咸이每夜禮拜引導中忽然이急한바탕이臨하난것갓더니滿堂聽衆이聖神의感動을받아各其罪를自服하며痛哭하니라和斯十餘日에各教會가크게復興되얏스며吉善宙의引導로一個月을다繼續하난中數千名敎人이다重

生의聖神洗禮를받았나니라此가各地에傳播됨에中國人神學士胡萬成、張賜禎等이來하야一週間留하얏단대言語가不通되고通譯도없섯스나禮拜하난儀表만보고聖神의恩賜를받았스며其國에歸하야自己의教會를復興케하얏나니라同年春에中國牧師劉全岳等二人이平壤에來하야當地教會職員들과牧丹峰에서祈禱할새自己教會를爲하야懇切히哀痛하며祈禱하였나니라

同年春에京城各教會가復興하다平壤教會吉善宙長老가京城에來하야京畿都查經會에聖神道理를教授할時에聖神의感動을받아各其罪를自服하고哀痛하며重生의洗禮를받았고熱心으로傳道하야道內各教會가크게復興하니라

第三篇 獨老會時代

第一章 總論

一、獨老會設立

一九〇七年(丁未)九月十七日朝鮮에 수교長老會獨老會가 成立하다 至是하야 美國南北長老會와 英國가 나다와 오스트렐나長老會四敎派宣敎師의 公議會 決定에 依하야 朝鮮에 수敎長老會獨老會를 組織하니 會員은 宣敎師二十八人 朝鮮長老四十人 合七十八人 이요 會長은 宣敎師 馬布三 副會長 邦基昌 書記 韓錫晉 副書記 宋麟瑞 會計 宣敎師 李吉咸 이라

二、老會處理

1. 公議會時에 試取敎授한 神學第一回 卒業生 徐景祚、邦基昌、韓錫晉、梁旬伯、宋麟瑞、吉善宙、李基豐 七人을 牧師로 將立한事
2. 牧師 李基豐을 濟州宣敎師로 派送한事
3. 全國地境이 廣濶하고 距離相遠하야 老會々集이 頻數키 不能함으로 京畿忠清

平平北과 平南과 慶尙과 咸鏡과 全羅地方에 七代理會를 置하야 老會의 委任事 件을 處理케 한事

4. 萬國長老會公議會에 朝鮮에 수敎長老會組織을 通知하야 其名簿에 本長老會 名을 記入함을 請求하되 安息年 歸國宣敎師를 總代로 擇하야 委托하기로 決定한事

5. 美國南北長老會와 英國가 나다와 오스트렐나四敎會에 本長老會組織에 對한 感謝意를 送函케 한事

6. 老會費를 全國各敎會에 收合케 한事
7. 美國在留元杜尤博士의 本老會組織을 電通한事

一千九百八年(戊申)老會가 京城에 會集하니 會員은 牧師七人 長老五十二人 宣敎師三十八人 合計八十五人 이라 職員選舉함이 如左하니 會長은 宣敎師 奇一副會長宣敎師 李訥瑞 書記 牧師 韓錫晉、金弼秀 會計 宣敎師 李吉函 이라

1. 信經과 政治를 完全히 採用한事
2. 萬國長老公議會總代를 擇한事
3. 感謝日은 陽十一月 最終木曜日로 定한事

4. 四處의 수회가 각其神學徒人員數에依하여神學校用費를分擔하고神學校建
物에一二部分을擔當하게한事

〔千九百九年(己酉)老會가平壤에會集하니會員은牧師十五人長老七十人宣教
師三十三人合計一百十八人이라職員을選舉함이如左하니會長宣教師元桂龍副會
長牧師李基豐書記牧師韓錫晉。金弼秀會計李吉函。金聖鐸이더라

1. 崔寬屹을海參威流離同胞의게傳道牧師로派送한事
2. 平壤女傳道會에서女徒李寬養을濟州에派送하여五年間傳道하게한事
3. 平壤大中學生等이捐金을收合하여金亨哉를濟州에派送하여一年間傳道하
게한事

4. 牧師韓錫晉을日本東京에派送하여本國留學生의게三個月傳道하게한事
5. 敎會申報를發行하기作定하고牧師韓錫晉을社長으로定한事
6. 老會規則을制定採用한事
7. 이순公議會에서神學敎育委員代에理事會를組織한事

〔千九百十年(庚戌)에老會가宣川에會集하니會員은牧師二十五人長老七十四
人宣教師三十人合計一百三十九人이라職員을選擇함이如左하니會長宣教師奇一副

會長吉善宙書記韓錫晉。金弼秀會計美國人謝樂秀金聖鐸이더라

1. 敎會申報社를京城에移設하게한事
2. 長老朴永一을日本東京에派送하여本國留學生의게傳道하게한事
3. 老會가留學生과信徒의形便을視察하기爲하여視察委員을選舉하여日本東
京에派送한事
4. 百萬名傳道를始作하고牧師金永濟를北間島에傳道牧師로派送한事
5. 信經과政治規則을老會錄에附錄刊行하게한事
6. 老會々集日은每年九月第一主日노決定한事
7. 平北代理會에서請願한傳道牧師派送案은宣敎會에委任하여金振瑾을西間
島傳道牧師로派送한事
8. 神學校에別神學課를置한事

〔千九百十一年(辛亥)老會가大邱에會集하니會員은牧師三十九人長老一百十
二人宣教師四十六人合計一百八十七人이라職員을選舉함이如左하니會長宣教師
李訥瑞副會長牧師梁尙伯書記韓錫晉。金弼秀會計美國人謝樂秀金錫昌이더라

1. 敎會申報社株主總會權을老會에讓渡함에仍受한事

many miles in a year with apparently no bad effects. I am very glad to say that the lack of physical strength has, I believe, been more than over-balanced by the deep spiritual experiences she has been gaining, which have made her a worker such as she has never been in past years.

During the first week in January she attended revival services in Ham Heung and there for the first time intelligently claimed the baptism of the Holy Spirit for service. At later services these experiences became deeper and she learned as never before wherein the true secret of power lies and made a very full surrender of herself to God. In the spring, as she accompanied me on itinerating trips to various out-stations, it was easy to see the great change that had come over her and the earnest spirit with which she entered into her work was most inspiring. As she herself spoke of what she had experienced she said "I used to do my work according to the flesh, but now I see how little that accomplishes and that I must always have the power of the Holy Spirit."

She was made a great blessing to the weak sisters to whom we were sent and was able to meet their needs, sympathize with and teach them as no missionary could do. She seems to fill very heartily the place between the ignorant days, when the foreigner's words and way of putting things are so hard to understand, and the time when the women are able to receive our personal teaching. In this respect I found her assistance of great value. When a series of meetings was going on she would gather the women together for prayer before the service and in her simple earnest way explain to them some of the truths that they found hard to grasp. In the general meetings her devout prayers and bright testimonies were a great help and even the Korean men showed respect for her

In one place she was asked by them to lead a prayer meeting in one of the homes where both men and women were gathered. It is, of course, necessary to understand the inferior place granted to women in this eastern land in order to understand what it means for a woman to thus win respect.

Hannah sold 426 Gospels and preached to over 3000 women during the past year and has also taught a class of children in the Sunday school when in the city.

I would ask your prayers for her that she continue to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

A Good Colporter.

BY REV. H. E. BLAIR.

A few years ago there lived high up on the mountain side, facing the Yalu river in Chua, just opposite the city of Cho San in Korea, a very poor and shiftless Korean. I have seen the little hut away up there and wondered how any human being could have lived there, for as we floated past on the water below, the house seemed but a mere bird's nest. But out of that little house has come a great worker for Christ. His name is Chang Suktai. First he began attending classes. Mr. Ross was struck by evidences of a deep prayer life in the man. So thoroughly did he gain Mr. Ross' confidence that when a colporter was needed this poor man was chosen. Results have been peculiarly gratifying. He at once began studying his Chinese. Soon he began preaching. He has been called on to teach in the Bible classes. But best of all he has proven a success as a colporter. It has been absolutely impossible to keep him supplied with literature to sell. Everywhere he goes his winning personality and evident zeal win for him a place in the hearts of the

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At times when out of books he has gone to some of the weaker groups and been of great help in teaching the new believers. His influence has had much to do with the wonderful growth of the Tung Kang group, which comprised seventy Christians before any missionary ever got within one hundred miles of the valley where the church is. His home is now in Kang Kai city and he has recently been made a leader in the church, even there, where there are about three hundred and fifty Christians, many of whom are well to do and well educated. His Christian character is making him a great power.

Last winter while away at the Syen Chynn Bible class two hundred and fifty miles from home, his wife died and he did not get the news till he returned. Since then he has been a sadder man, but if anything the beauty of his character has shone out more clearly. Such is the work Christianity, the Bible pre-eminently, is doing by the help of the Spirit of God in the lives of these Korean brothers.

Gospel Progress.

BY REV. W. C. SWPARKER.

In the early spring of 1899 I itinerated through the southeastern section of the Kyeng Keui province and baptized a man and two of his family. It was like putting a match to dry prairie grass. Thereafter until the present day it has been a constant hustle to gather in the groups of believers springing up all over the territory and organize them into churches. Before I left on furlough in 1905 the number of believers had already reached into the thousands; since my return last fall it has been a continual struggle to organize the work and man it with efficient leaders and get it ready for a grand rally all over the district.

witnessed in any mission field. The smallest of our circuits eight years ago has now become our largest district. The little group composed of the man and his family baptized in an obscure village was the first of a mighty host, for the work begun there has spread into five provinces and now, as it stands on our rolls, numbers 298 groups (besides a number that are not yet counted) enrolling 16202 believers. Daily new groups are coming into existence and pleading for guidance and instruction. Chapels have been built all over the district by earnest believers who never think of asking for foreign aid. School buildings have been secured and schools are being conducted on a modern plan. In many places, where there was a great disturbance when I tried to hold a meeting, now great decorum is observed. Ignorant curiosity has changed to intelligent interest. Thousands who formerly looked upon me in the light of a foreign devil more than anything else now come out to welcome me as their friend and pastor. Old people clasp me in their arms, their eyes shining with tears of gladness, and exclaim how glad they are again to see me on earth when they had expected to wait in the heavenly kingdom to greet me. Hosts of little children, who once would have fled precipitately upon my approach, now come out with shouts of happiness and catch hold of my hands and, crowding about, walk by my side. Sick and suffering women, who in their dense ignorance would have preferred to go rather to the devil himself for aid, now come to me and beseech my aid and prayers. People once too proud and hard to acknowledge that they had done anything wrong now come to me with confessions of sin, broken spirited and mourning for righteousness. In this short article I cannot tell all the wonders that have

about a deepening spiritual experience. Mr. George S. McCune, writing on January 15, 1907, from Pyeng Yang, said :

"Beginning the day after Christmas the missionaries have been praying definitely for His power. Until this time we have been meeting at the noon hour. We began the meeting with confessions among ourselves and although the community (missionary) is almost perfect, (I can say this since I have been here for so short a time and will not appear to be boasting) we found something to confess to one another in order that we might have the blessing we were praying for."²⁷

In the meantime, the missionaries felt keenly the estrangement between the Japanese and Korean people which seemed to presage a general uprising. There was every reason for the missionaries to avoid such an occurrence. They not only understood the hopelessness of fighting for the lost cause but foresaw the danger of making the young Christian Church a political agency. The Rev. W. N. Blair of Pyeng Yang says :

"We [missionaries] felt that the Korean church needed not only to repent of hating the Japanese, but a clear vision of all sin against God, that many had come into the church sincerely believing in Jesus as their Savior and anxious to do God's will without great sorrow for sin because of its familiarity.... We felt.... that embittered souls needed to have their thoughts taken away from the national situation to their own personal relation with the Master."²⁸

The state of the popular mind was then such that it was peculiarly receptive to a religious message. The Rev. J. R. Moose of the Southern Methodist Mission says :

"It might not be the whole truth to say that this great awakening among the people is wholly and completely the result of preaching and book selling.... The general unrest and lack of something to which they may cling is causing the people to turn to the missionary and the message he has, and they are trying to find out if we have something which they can trust."²⁹

In its despair and disillusionment the popular mind was impressionable.

Thus we see that there were three factors in the pre-

27 Letter from G. S. McCune dated Pyeng Yang, Jan. 15, 1907 the Korea Information Papers, Presbyterian Board of Foreign Missions. New York.

28 W. N. Blair, *The Korean Pentecost*, p. 42.

29 J. R. Moose, "A Great Awakening," *The Korea Mission Field*, Vol. 2, No. 3 (January, 1907), p. 51.

paration for the revival: first was a sense of failure, which created a "divided soul"; next was the desire for heightening of the spiritual experience by messages from the outside; and third, the definite attempt of the missionaries to bring about a revival.

The missionaries made special efforts to bring their hopes to fruition during the time of the annual Bible Training Class, which met at Pyeng Yang at the beginning of January, 1907. The class met for a ten days' session and took up Bible study according to the established manner. The evenings, however, were entirely devoted to special evangelistic preaching. At one of these evening sessions, the outbreak of the revival took place. An adequate description of the movement is almost an impossible task, nor is it necessary in the present investigation, but in order to make possible an understanding of the nature of the revival we shall give a contemporary account written by Lord William Cecil, of England, which was published in the *London Times*. At one of the evening meetings, a church officer arose and confessed a grudge which he had against a missionary and implored the latter's forgiveness. As the missionary stood and began to pray, a strange emotion overtook the audience. Lord Cecil wrote :

"He reached only the word 'my Father' when a rush of power from without seemed to take hold of the meeting. The Europeans described its manifestation as terrifying. Nearly everybody present was seized with the most poignant sense of mental anguish; before each one his own sins seemed to be rising in condemnation of his life. Some were springing to their feet pleading for an opportunity to relieve their consciences by making their abasement known, others were silent, but rent with agony, clenching their fists and striking their heads against the ground in the struggle to resist the power that would force them to confess their misdeeds. From eight in the evening till five in the morning did this same go on, and then the missionaries, horror-struck at some of the sins confessed, frightened by the presence of a power which could work such wonders, reduced to tears by sympathy with the mental agony of the Korean disciples whom they loved so dearly, stopped, but many of the Koreans spent the night awake; some in prayer, others in terrible spiritual conflict. Next day the missionaries hoped that the storm was over and that the comforting teaching of the Holy Word would bind up

the wounds of yester-night but again the same anguish, the same confession of sins; and so it went on for several days."³⁰

Another notable feature of the revival was the audible prayers made in unison. An eye witness of the beginning of the practice describes it as follows:

"After a short sermon, Mr. Graham Lee took charge of the meeting and called for prayer. So many began praying that Mr. Lee said, 'If you want to pray like that, all pray,' and the whole audience began to pray out loud, all together. The effect was indescribable. Not confusion, but a vast harmony of souls and spirit, a mingling together of souls moved by an irresistible impulse of prayer. The prayer sounded to me like the falling of many waters, an ocean of prayer beating against God's throne."³¹

And another missionary says: "It was wonderful to hear over one thousand voices praying at one time in perfect harmony."³² It was reported that public confession of sins determined the extent of the revival, and the fervor of the prayer in unison proved the depth of the spiritual experience.³³

When the General Bible Training Class of the Northern Presbyterian Mission at Pyeng Yang closed, the men who had witnessed the outbreak of the revival went to their homes in the interior and spread the news to their fellow believers in the villages. While the message was carried from place to place, longing and desire for the spiritual experience were created in the minds of the people in the country. In the meantime, the contagion spread among the impressionable minds of the students in the college and academies in Pyeng Yang. The genesis and development of the movement is given by Mr. A. L. Becker, of the Union Christian College and Academy, in the following words:

"Just before the school opened in February the Spirit descended upon the Presbyterian Bible class then in session, and we wanted the school to be blessed....After the students came in we thought it was wise to discontinue the usual schedule and made a special schedule of

30 Quoted by the *Baptist Missionary Magazine*, Vol. 88, No. 2 (February, 1908), p. 58.

31 W. N. Blair, *The Korean Pentecost*, p. 403.

32 Letter from G. S. McCune, dated Pyeng Yang, Jan. 15, 1907, The Korea Information Papers, Presbyterian Board of Missions, New York.

33 Methodist Episcopal Report for 1907, pp. 420, 421.

Bible study and prayer, covering morning, afternoon, and evening. We did nothing to excite simply the emotions and little was attempted in the way of leadership....but we simply tried to point to the cross. Yet the power of the Spirit was so evident that even those who were skeptical....were broken down in agonizing contrition. At one time I counted more than thirty boys who had stood for hours to get a chance to throw off their burden of sin....About nine-tenths of the students were deeply stirred and born again at this time. A large number became evangelists burning with a zeal for the cross, carrying revival fires not only to the city and nearby country churches, but also as far as Chemulpo and Kang ju."³⁴

The storm also overtook the students at the Advanced School for Girls and Women in Pyeng Yang.³⁵ In spite of the initial antagonism on the part of the Korean leaders in the Methodist Church at Pyeng Yang, the same experience was repeated there.³⁶ Thus the whole Christian constituency in Pyeng Yang felt a hitherto unexperienced power. They soon united their efforts in a city evangelistic campaign which resulted in enrolling a large number of new converts in both churches.

The movement, quietly begun among the Methodist missionaries at Wonsan Beach, had now received a new impetus, and was destined to become nation-wide. Immediately following the campaign in Pyeng Yang, the Methodist Mission held a training class for preachers and Christian workers in that city. Among these the experience of former meetings was repeated.³⁷ In March of that year, in the same city, the Presbyterian Women's General Bible Training Class was held for twelve days. During the session these women, too, experienced the manifestation which they had already heard of and longed for. In May of the same year the Presbyterian Theological Seminary students gathered at Pyeng Yang for

34 M. E. North Report for 1907 p. 419; Mrs. W. M. Baird (Annie A.), "The Spirit among Pyeng Yang Students" *K. M. F.*, Vol. 3, No. 5 (May, 1907), pp. 65-67.

35 Graham Lee, "How the Spirit Came to Pyeng Yang," *K. M. F.* Vol. 3, No. 3 (March, 1907), p. 36.

36 Board of Foreign Missions, M. E. Church, "The Religious Awakening," p. 8.

37 W. L. Swallen, *God's Work of Grace Continued in Pyeng Yang Korea*, p. 2.

Thoughts of The Times

Reflections on A Visit to Seoul

By Donald N. Clark

On a beautiful warm June morning I picked up my valise and followed my trunk to the Pusan Railroad Station. There after waiting about ten minutes, a man in a bright brass-buttoned uniform with a megaphone in his hand suddenly appeared at the head of the great marble staircase, and made the building roar with, "All aboard for the 10:30 express to Seoul—only stops at Taegu, Taejon, Suwon, and Yongdun-g-p'o!" Of course this was uttered in Korean, but I concluded that was the meaning of it.

Toward sunset I found myself at Seoul Station. Getting off the train here I was soon comfortably seated in a pretty little rubber-tired coupe and up the beautiful Willow Avenue we went, and finally I got off in front of a large eight-story building which I was told was the Grand Hotel. Two porters in neat uniforms hurried out and took charge of my luggage, and a few minutes later I was led up to the clerk's counter.

The clerk asked me in well-accented English, "Mr. James B. Smith, of New York, I suppose?"

Thus begins a remarkable article by John Mikson in the April 1906 issue of the Korea Review, entitled "A Visit to Seoul in 1975." We might speculate that John Mikson, in a moment of boredom or perhaps of frustration with the hard realities of life in Seoul in 1906, took up his pen and let his imagination wander far beyond his problems to the city we live in today, to a Seoul in which the streets were all paved with asphalt and cleanly swept, with wide stone sidewalks, clear-cut rows of buildings, and noiseless electric cars, where some of the avenues had double rows of trees and some were intersected with a beautiful square or circle. Surely we owe it to John Mikson now to dust off his article and see what relation his fantasy of 69 years ago bears to the truth.

Who was John Mikson? We don't know, but we can tell that he was most likely a missionary, or possibly a businessman with strong Christian leanings, for his vision of Se-

was attached to the seat to put to my ear. Thus as the man in the pulpit preached in Korean the sermon came to my ear already translated into English—easier than getting ready-made clothes! I was told they had this arrangement for five different languages—Chinese, Japanese, English, French, and German.

Technology, at least, has kept pace with Mikson's vision, for sermons are translated via tape recorder at Yongnak Presbyterian, today.

In 1906 Ch'onggyech'on was its original self, carrying effluents out of the city in plain view. Mikson looked into his crystal ball and saw this: [We] coasted down Park Avenue where the mansions of the rich and tony stood on either side of a long row of flower beds. Here it seemed as if beauty and nature had been reproduced in their minor details and splendor. This avenue, I was told, was originally the great ditch, but now the modern sewerage system made way for this outer adornment. We rode to the end of this avenue where it terminated at the east wall.

Sejong-no is readily recognizable as "Department Street," through which "James B. Smith" was taken on a tour of government offices. I could easily see why the street was so called, for there were on either side of this street, that looked to be fully a hundred yards wide and five hundred yards long, magnificent buildings, from one end to the other... At the north end of this street was the Palace entrance, formed of three archways of granite, with stone bulwarks above the arches and a double roof covering the arches... The departmental buildings themselves were of the modified combination of Korean, Gothic, and Grecian architecture; but everything was brought into such harmony with each other, that the structures were perfect even to the most critical eye. One could see in the architecture of these people that they had a keen insight to everything.

We went through the different buildings rather hurriedly... The State Chapel where the Emperor himself attends daily devotional exercises; the brownish-red Roman style Council Building where the members of the Privy Council (elected by the people) deliberate and the State Council makes decisions. In the Department of Education "Smith" was astonished by a room where one could go in, and



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Who was John Mikson? We don't know, but we can tell that he was most likely a missionary, or possibly a businessman with strong Christian leanings, for his vision of Seoul was that of a missionary's Nirvana:

The Protestant form of Christianity having become the national religion, the Government and the people put forth their mutual efforts in trying to bring about national reforms. As a result, they say, that in each town and village there is a church or chapel and a school house, and in the large places a number of them. I found Seoul to be strictly a temperance city . . . I could not see any saloons, bars, or wine shops anyplace in the streets, near the stations or theaters, and at the pleasure resorts or hotels.

When Mikson (or rather "James B. Smith") went to church he found a building very similar to Notre Dame, built of marble, with stained glass windows. Inside he was able to understand all of the sermon in spite of the language barrier:

When strange people come to the church they are asked what language they can understand most easily. I said that English was the only language I could understand freely so the usher took me to one of the side pews and handed me a phonographic tube that

er. . . At the north end of this street was the Palace entrance, formed of three archways of granite, with stone bulwarks above the arches and a double roof covering the arches. . . The departmental buildings themselves were of the modified combination of Korean, Gothic, and Grecian architecture; but everything was brought into such harmony with each other, that the structures were perfect even to the most critical eye. One could see in the architecture of these people that they had a keen insight to everything.

We went through the different buildings rather hurriedly. . . The State Chapel where the Emperor himself attends daily devotional exercises; the brownish-red Roman style Council Building where the members of the Privy Council (elected by the people) deliberate and the State Council makes decisions. In the Department of Education "Smith" was astonished by a room where one could go in; and by going to a box and holding a tube to his ear and the glasses to his eyes, he could see and hear all that was going on in any of the classrooms of any school throughout the whole country. Thus the head department always knew what was going on at all the different branch seats of learning. In every government office we did not find a single clerk who was loafing or conversing with another. Everyone seemed to be occupied with his own assigned duty, and yet it seemed that they were not rushing or being rushed through life, and that everything was being systematically and carefully done, and nothing neglected or in arrears.

Perhaps the new Lotte Hotel could include in its plans a John Mikson suite. His room at the Grand had a hard wood floor with Turkish designed rugs here and there to match a unique and Oriental ceiling and wall. About the middle of the ceiling hung a large green chandelier with pink electric bulbs, the whole representing a leaf and flower of a lotus. A bookcase, shelved cabinet, a desk and a few small tables (all of native black teakwood, some carved and some inlaid with mother of pearl), several comfortable chairs, a sofa, and a few paintings on the wall and other articles of decoration, all in beautiful harmony of color and proportion, gave a rich and magnificent and yet neat and unique appearance, pleasing to the eye as well as to the inner sense of esthetic beauty.

More than a few historians have done worse with hindsight than John Mikson did with prophecy. Imagine Seoul (or any place) 69 years hence. That would be the year 2044. Someone should sit down and conjure up another vision of what Seoul will be like then. And please, don't leave out the electric cars!

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1906



Korea

TOPIC FOR NOVEMBER.

The "Bubble" at Syen Chun

A. M. Sharrocks, M.D.

Several years ago a missionary in China hearing of the work in Korea said "It's a bubble." The work was new and rapidly growing and the remark seemed justified. The railroad now runs through North Korea and the soil once untrodden by the feet of visitors has recently become a beaten path. A common remark from the lips of these has been "My, we read it in your reports, but—!" After all, seeing is believing. These good friends probably thought it was a bubble. Perhaps the church at home—perhaps even the Board still hold some such opinion.

Let us see what the facts are, and I hope to state them so clearly that they will speak for themselves. Last year in our station of Syen Chun we had 6507 adherents; this year there are 11,943. From whence the 5436 conversions during the twelve months?—an average of 453 per month. Could this be the result of our small band of missionaries? Could it be from the \$72 spent on local evangelists during the year? The Koreans have 15 native evangelists giving their whole time to the work and receiving their support from the native church. The Christians themselves have pledged a certain number of days of voluntary preaching or special definite evangelistic effort, the sum of which has exceeded 8000 days. There have been 1164 baptisms during the year, almost one hundred per month,—an average of 22 every Sunday. Nor is that all, these one thousand one hundred and sixty-four people were Christians for over a year before they were baptized. At the end of a few months from conversion they were examined and at the expiration of

twelve months more they were again examined. If the examination was good and if the past year's history was what a Christian's ought to be they were baptized. The 5436 converts of this year will be up for examination and baptism next year. In the face of these facts I think we can call the Korean Church self-propagating.

In our station we have 78 churches and, as I said, 11,943 Christians. These churches are scattered over an immense territory with picked men (unsalaried) over the individual churches. The churches are made up into circuits or groups of churches, 13 in all, with thirteen assistant pastors or helpers over them. These thirteen helpers are beholden to four clerical missionaries, two of whom are on furlough this year, and one of the others is yet studying the language. Could one man adequately care for 78 churches with nearly 12,000 Christians? The Church in Korea comes pretty close to being self-governing.

One of the national characteristics of the Korean is poverty. The daily wage is from fifteen to forty cents per day, not so bad were the living expense not at about the same figure. To 'save up' is beyond the ordinary Korean, yet look at the finances of the church. In our station we have 56 day schools with 1192 pupils, receiving not one dollar of foreign money. There are, 70 church buildings in our province into only two of which any foreign money has gone. There is not a native preacher or evangelist or teacher in our province on foreign salary, though three still receive a small portion of their salaries from

foreign funds. The entire running expenses of our station, including everything but three hundred and fifty dollars for the hospital and the missionaries' salaries, as compared with the gifts of the native church, are as one to ten and sixty-two hundredths—in other words, for every American dollar invested in them, our Koreans have put up ten dollars and sixty-two cents. We feel that our church can well be called self-supporting.

It is a pleasure to me, a medical man, to look upon the work of my clerical co-laborers and bear testimony that a more solid and permanent work than this which they are building could hardly be conceived. It will not be long before the church of Korea will be entirely self-propagating, self-governing, and self-supporting. And how they do come in! I have spoken only of Syen Chun which is yet young among the stations of our Mission. It is the case of "a nation's taking the Kingdom by force." Korea is small in the family of nations, but she surely is great in the sight of God.

Some five years ago when I first came to Syen Chun our little church numbered about 75, not communicants, but average attendants. Well do I remember how we used to count them as the number approached one hundred. That was only five years ago but those were early days in our northland and groups of one hundred members were far from common. All at once it came, for one bright morning the count showed 102 present and after that service we went home with happy hearts. What peculiar mortals we are. It wasn't long before the same hopes were set on the two hundred mark and with similar feelings we saw the incoming tide touch that stake.

Well, the three hundred point just seemed to come and go without our noticing it, but we revised our hopes and set the figure at four hundred. Would we reach it? The church building had been enlarged from time to time but as this is the center of our work and the people are gathered in from far and wide two or three times a year for classes, we made the building plenty large enough for four hundred. If we came to that figure and passed it we would have to rebuild for the present old place could hardly be stretched again. Consequently the passing of the four hundred mark was a matter of greater importance to us. It came,

as indeed all things do come in Korea to those who wait, and we took up a subscription for a new church. That was long ago. Other subscriptions were taken and this summer we are building the church.

Our little group now has an enrollment of 1435. The congregation was divided and met at different hours in order to accommodate itself to the old building. The new church is partly under roof, but as yet the floor is not in. The desire to meet in it went beyond all resistance, so last Sunday much to the delight of everyone matting was spread on the ground and we had our first meeting in the new church. Considerably over 1000 were present.

Five years ago, 75—last Sabbath, over 1000. What is the secret of it? There is one thing that probably acts as a large factor in producing the result. From the first the Koreans were made to believe that the spread of the Gospel and growth of the church was their work rather than ours. We are here to start them and guide them in their efforts, but it is theirs to do the work. Whether a man believes or not, is his gain or loss and not ours. He is taught that his coming into the church confers no favor upon the missionary nor enriches the Kingdom, but is a decided benefit to himself. When a man is converted we rejoice not for our sakes, but for his. There is no such thing as a bribe or compensation for believing. There are no schools for the heathen though no one is shut out because he does not believe. In employing workmen it is the work that tells and if a heathen is found to give better service than a Christian the latter is dismissed and the former retained. So careful have we been along these lines that no one thinks of coming into the church for mercenary motives. The new church is being built on these same lines. It is to seat 1200. It is not only the largest church but the largest building in our province, and is a big undertaking for these simple people. It would be an easy matter to raise money at home and build this church for them, but would they enjoy it as much? Out of our seventy churches in the province there is only one other where any foreign money has been used, but we are helping in this local church to the extent of one-third the cost. There are sufficient reasons for departing thus from our usual principle and this is only to the extent of one-third



Y. M. C. A. KOREA, SEOUL.

The Koreans are working heroically at the other two-thirds. With them in many cases it is not giving out of an abundance, it is the widow's mite. At the last subscription especially, people gave till they felt it. After the money pledges were in, they began to give their watches (prized more highly here than at home because of their rarity) the girls gave their ear rings and the women whatever they had. There were nineteen pair of wedding rings given. Wedding rings go in pairs in Korea. Not content with this when the church got to the place where laborers were needed in great numbers the people volunteered their service, saving considerable expense. This to our minds was the greatest test of their devotion to the cause. For a Korean "gentleman" to get out in old clothes and work is the surest sign of the changed times, but here they were from the dignified church officers to the lowest new believer, rich

and poor, high and low, all working in the dust and heat, laughing and making light of their unusual work.

The women too wanted to have a hand in it. They could not work with the men, but there were about twenty ton of tiles over across town that were to be used on the church, so they turned to the task and like a string of ants this host of women sped back and forth till the twenty ton were on the church site. Was that all? One day some widows got together. The one topic of the town is the church and so of course they fell to talking of it. They said, "Yes, we have given what we could and we carried our share of the tiles, but the other women not only did that but they have husbands who help. We must do something else; let us carry the water for the mortar." And so the work grows. With such a spirit behind it, could it help but grow?

The Caroline R. Ladd Hospital at Pyeng Yang

J. Hunter Wells, M.D., is in charge of the Presbyterian Hospital at Pyeng Yang. Dr. Wells calls attention to Pyeng Yang as "a strategic center for all forms of enterprise" and an ideal seat for such an institution as that which Dr. Wells so ably handles. The work of the year was somewhat hampered by the pleasant necessity of removal into the new and commodious hospital building. But the work increased along all lines and the usefulness of native assistants has been proved by many quick recoveries from major operations which they have performed. Dr. Wells calls special attention to the advantage of being able to put patients on hot Korean floors after operation and claims that danger from surgical shock is greatly lessened by this device.

During the transition stage Dr. Wells had only three small Korean rooms in which to work, but even under these circumstances operations upon ovarian tumor, hernia, necrosis of humerus, caries of shoulder, inflammation of liver, fracture of arm, scrofular glands, etc., etc., were successfully performed, showing that where there is a will, a scalpel and a steady hand, surgical operations will not wait for ideal surroundings.

With from thirty to forty new patients every

day the Doctor reports that the "days are full of gladness and the nights are full of song,"—or nightmare, as the case may be, especially when surgical cases hang on the brink of death for several days.

The class of medical students had a good year. Eleven were admitted but three dropped out. Almost all these men study at their own charges.

In the new hospital building there are Korean wards and foreign wards furnished in appropriate style and an isolation ward for special cases. There will be room for thirty in-patients or nearly double that number if crowding is necessary. If crowded the patients will not each have one thousand cubic feet of air for his own exclusive use, but "there will be so much open air treatment that they will get along very well."

In spite of the transitional stage there were 2376 patients, of which 6454 were new cases. There were 209 in-patients but there were 215 others who were carried to the hospital. Most of these would have been in-patients if there had been room for them. They boarded near by and so got the benefit of daily treatment. Dr. Wells performed 203 operations and his student assistants performed 153.

The expenses for all purposes amounted to Yen 2,287.29. A Yen is fifty cents. This included everything except the salary of the physician in charge. The total receipts were very good, Yen 2,409.23, of which Yen 1,437.76 came entirely from Koreans, mostly as fees and price of drugs. From the Mission Board only Yen 740 were received, which shows how near the hospital comes to entire self-support.

The three students who were given certificates a few years ago are doing well. They are in good standing in the churches and as "the first and so far the only medical students to be thus sent out by the Mission" the venture seems to be a success.

Dr. Wells has the following remarks to make on the use of opium and morphine. "The opium fiends, or morphine users, who began by smoking opium, are a most abject lot and usually from the homes of the well-to-do. They use the hypodermic syringe and inject morphine daily. I took on one case and instituted an original treatment in which adrenaline was the main medicine used and the habit cut off at once. This was so successful that it created something of a *furor* among the morphine users, so that in April I had some thirty applications for treatment. They were so numerous that I sent some of them to a hospital conducted by one of my former

students and he, with the same remedies I used, is having good success."

Dr. Wells plans an entirely self-supporting tuberculosis ward in charge of one of the students who completes the course of study soon. He also hopes to persuade the Korean Christians to organize an insane asylum.

The evangelistic phase of hospital work is always kept to the fore and every patient comes into close personal contact with Christianity in a very definite way. The results have been very gratifying.

Dr. Wells says, "I cannot leave the old plant, provided by the Moffett family of Madison, Indiana (now turned into a school for girls and women), without a farewell of thanks and appreciation from myself and in behalf of the 80,000 Koreans who crossed its threshold in the eight years we held forth there.

To Mr. Ladd for providing the Yen 10,000 to build such a complete plant, beautiful in its architecture and tender in its ministrations, we are most grateful. Only those who have tried to do medical work in the small, low Korean rooms can know how good it is to be in this new building with its spacious dispensary, its five foreign wards, its Korean style wards and its other facilities which make it a complete institution."

A Year's Work at Taiku

Mrs. Henry M. Bruen.

The year at Taiku shows the immense increase in the country districts; the awakening of the city; the thirst for knowledge and educational agitation; and the need of a hospital. The wonderful self-growth of the country work has been at once a source of inspiration and anxiety. In many places where a missionary has never been, some one has heard and carried the news and a group of believers have organized themselves into a church—a few tracts being the foundation of their hope. One of their number comes in to see the missionary, and in time (often a long time) he or a helper visits the new church. It is not uncommon to find a church building and a congregation numbering twenty or fifty. Then the sifting begins for some of their motives are not unmixed. But little by little the

chaff is carried away and the good remains

The city church, in striking contrast to the country church, has until now not responded so rapidly to efforts made. However, the last few months has seen the church building twice enlarged, the congregation doubled and a deepening interest manifested. The attendance has already outgrown the space and a courtyard full of people anxious to enter neither, improves the air, nor makes it easy for the service to continue. The acoustics, too, are so defective that only a third of the women can hear the preacher distinctly and many on the men's side can only participate in spirit.

The demand for academical education has been so pressing that a start had to be made before it seemed we had the time or force to man it. A house in the city which a mis-

sonary family had occupied during the winter was hastily fitted up with home-made blackboards and low board forms and Mr. Adams and Mr. Sidebotham of Fusan each gave six weeks to teaching. It was funny to see fathers of families sitting on the floor behind the kindergarten desks, laboriously working out a sum or drawing a map. The educational movement was not localized by any means. Primary schools under church supervision sprung up with mushroom rapidity throughout the provinces,—not only for boys, but also girls (separate, of course). Simultaneous with the church movement, a decree was issued by the governor in the province, that every one hundred houses must furnish a school. The fertile mind of the under-officials at once saw in this another chance to enrich themselves and lost no time in collecting taxes. The fact that in many places the school was yet in the air in no wise affected the collection. The poor people found it impossible to pay towards both the church and district school and naturally they preferred to pay for something they were getting, rather than so evanescent a blessing as official promises. So the struggle began and is still on. There have been imprisonments and beatings and in some cases, the church schools have been closed and in others permits have been granted by the governor. Meantime difficulties only serve to whet desire and strengthen determination.

What the report of the year might have been if all the sick ones who came and were turned away could have been reached one cannot say. The hospital had been standing a year unfurnished and unused, except a room where Dr.

Wells did dispensary work and the glass room where occasional in-patients were accommodated. Part of the time the building was used as a dwelling. Gradually it became evident that, the difficulties encountered during the building had resulted in defective construction and it was soon apparent that the building was unsafe. A committee consulted and to our great disappointment it was found necessary to tear down the walls. So it is now, and still the sick and dying come daily to our houses, asking the hopeless question, "Is this where you buy medicine—where is the hospital?" In the spring, when we hoped it would be fitted and running in a few months, during a women's class in the country, numbers came daily, begging for medicine and treatment. One woman (a case for hospital treatment) was so persistent that she packed her clothes and we found her ready to accompany us when we started. We turned her back, telling her to come in a few months. Now she and many, many others more pitiful are still waiting and which will reach them first—medical treatment and life and hope, or death with all the horrors of heathendom? Some of our patients we sent to Dr. Irvin's hospital in Fusan, but it is our most earnest hope that without delay we may be able to rebuild the hospital (the money has been given) and do in Taiku the splendid work Dr. Irvin is doing farther south.

Our expectations for the coming year are better education facilities; more intelligent, trained native helpers and uninterrupted medical work. Looking forward towards these things we press forward!

Syen Chun Station

We quote the following from the Sixty-ninth Annual Report of the Board of Foreign Missions—it makes interesting reading:

Once more the Lord of the harvest has permitted this young station to reap bountifully though amid changing conditions.

Side by side with the religious awakenings of our province we now have to reckon with the ruder awakening to modern life at the hands of Japan. The first railway train arriving here April twenty-eighth broke our isolation. Mr. Lee coming to assist in the winter class, and later Misses Kirkwood and Brown and Mr.

Holdcroft, were the last to make the long and difficult overland trip.

Miss Chase and Mrs. Ross have been on furlough throughout the year. Mr. Wittemore left here March the first. We were glad to welcome Mr. Blair on February eleventh. In the fall Doctor and Mrs. Whiting spent a month with us, taking care of the medical work during Doctor Sharrocks' trip to Kang Kai. For a second time death has visited our station, God seeing fit to take to himself on the eighteenth day of October Joseph Allen Kerns, aged seventeen months.

*Athletics in Korea**Rev. Charles F. Bernheisel.*

It is not difficult to assemble an ordinary sized crowd of people in Korea. The average Korean will go a good distance if he thinks there is something worth seeing. But fifteen thousand persons are more than an ordinary crowd. It must therefore have been more than an ordinary occasion to bring together such a number of people. It was the Field Day of the Christian Schools in Pyeng

The exercises were planned to cover two days, the first day to be given to the lower schools and the second to the Academy.

Nature was at her best. It was charming May weather, and great were the expectations. In the early afternoon the crowd began to assemble. The place of the meet was the Academy campus, and a rope had been stretched around it in order to keep the crowd



FIELD DAY AT PYENG YANG, KOREA. LOWER SCHOOL BOYS DRILLING.

Yang. These Field Day exercises have been held for several years past but never before were they planned so extensively or advertised so widely. Invitations were sent out to the country schools and many of them sent representatives and one school of twenty-five boys marched into the city in a body with their teacher at their head, a distance of twenty-five miles. One girl's school (not Christian) came and shocked the conservatism of the crowd by demanding a place on the program. Their request had to be denied. Old men and women, young men and maidens, not together but individually, came long distances to see the great event.

At a respectful distance. At one side was spread an awning, and here were assembled chairs and benches for the use of the specially invited guests. The Governor of the province and his suite, the local Magistrate and other Korean officials, the Japanese Resident and staff and various military gentlemen were all on hand promptly at the hour. On the outside of the rope was gathered a great multitude of Koreans. The city wall to the rear was crowded, and so was every knoll and elevated point within range of the field. A conservative estimate placed the crowd at fifteen thousand. The Korean and American flags and many banners and streamers were much

in evidence and lent an added gayety to the occasion.

The feature of the first day was the military drill of the pupils of the various lower schools of the city. The prizes promised to the school scoring the most points stimulated the boys to their best efforts. An ex-soldier, himself a Christian, had taken a great interest in the schoolboys and had spent many hours drilling them, with the result that they had attained a high degree of efficiency and caused great surprise and delight to the crowd by the splendid manner in which they went through the various military manœuvres. The pleasure of the crowd was repeatedly expressed in loud and long-continued hand-clapping and cheers. The boys had all discarded their native costumes and were dressed in a white uniform of jacket and trousers, with caps to match. All had short hair. No topknots will probably ever adorn their heads.

Many gifts, both in money and articles, were presented by the officials present, who thus manifested more than a surface interest in the event.

The second day was the more interesting. All the officials present the first day were promptly in their seats the second day, and stayed till the end.

The exercises consisted in running races,

long-distance and high jumping, high kicking, three-legged races, etc. No world records were broken, but the showing was very creditable indeed. Prizes were given to the winners, and these young men went home as proud as any olive-crowned Greek of erstwhile Olympiad fame.

Probably the most interesting and, to the Koreans, novel event of the day was the football game between twenty-five Academy students and an equal number of theological students. The game was played according to the Rugby rules, no modern viciousness being allowed.*

The two days' exercises served to spread the fame of the Academy and all the Christian schools far and wide. Many unbelievers were heard to say that they were going to send their children to Christian schools. Two young boys who have been attending heathen schools besought their mother with tears in their eyes to allow them to go henceforth to a Christian school, and they gave her no rest till she consented.

Field Day will doubtless be a permanent feature in the school life of this country.

The accompanying illustration gives a view of the field with the lower-school boys drilling. The building at the rear is the new hospital.

The Hospital as an Evangelistic Factor

Charles H. Irvin, M.D.

The results of another year at Fusan testify as to the value of the hospital under the Banner of the Cross.

Heathen nations may, for the most part, reject Western education, literature and art, and persist in adhering to their ancient, antiquated and more than useless forms of government, but the most bigoted and obstinate heathen is forced to admit that Western medicine and surgery are superior to his own clumsy and uncertain system, and that they bring untold blessings to the people.

In the well-arranged drug department of the Oriental physician many remedial agents of real worth may be found, but his ignorance as to anatomy, physiology, pathology and the therapeutic action of drugs, and his utter in-

ability to meet the simplest surgical conditions, make his presence in the community a menace to the sick and afflicted and a curse to the nation. He is an expert only in blocking the reconstructive powers of nature, adding fuel to the condition that causes suffering and death, and thereby raising the death rate rather than lowering it.

Into this chaotic condition of affairs the Western physician comes, and is received with open arms by a grateful and appreciative people. If he is a cultured gentleman and ready to observe the time-honored etiquette of the people, and does his work in a way that reflects honor on his profession, he will

* At the time of going to print the editor of THE ASSEMBLY HERALD is ignorant of who won.

rapidly build up a strong friendship among all classes, high and low, rich and poor, that will deepen as the days go by, and he will soon find himself a welcome guest in the home of the peasant and nobleman alike, and abundant opportunities will be afforded for preaching the gospel.

In our work here at Fusan the year just closed has been a busy one. During the twelve months just closed nearly 9000 patients were cared for in the Junkin Memorial Hospital and Mary Collins Whiting Dispensary—the hospital the gift of the First Presbyterian Church of Montclair, N. J., which was the first up-to-date modern hospital in the Korean Empire, and the spacious and well-planned dispensary the gift of Mrs. Mary C. Whiting, of Ann Arbor. To Mrs. Whiting, the Montclair church and to the very generous friends through whose gifts the two institutions have been well equipped, the Korean people will ever owe a debt of gratitude. Eternity alone will reveal the good done by these benefactions.

The Korean system of medicine is in such utter variance with our own that the patients, when under our care, almost feel that they are having a holiday and being entertained instead of undergoing treatment. Anæsthetics rob the operating-room of agony, and the application and removal of surgical dressings by the well-trained hands of the assistants is done in a way that causes little, if any, pain; while the internal treatment, for the most part, is prepared in a way that is both pleasing to the sight and taste. Radically different from the Korean system, which knows neither anæsthetics nor antiseptics, and the internal treatment, which as a rule, though often expensive, is both nauseating and unsightly. There is no lack of appreciation, and if the patients

make any mistake it is in overestimating the value of the surroundings in working out a cure.

One patient, who had suffered eighteen years, and lost a good share of his leg between the ankle and knee, including a part of both bones, asked how long it would be before he would be well. On being told that his recovery would be slow, he replied that he too thought so, and that it would be at least ten days before he could get away. A victim of hip-joint disease, when being prepared for the operation, suggested that we forego the same, saying that amid such surroundings he would recover without an operation. Another, who, after twenty-six years of suffering, during which time he had not had a bath—his Korean physician advising against the same in that particular malady—was admitted to the dispensary. While in the waiting-room he heard for the first time the story of Jesus and heaven. After passing through the bath, clothed in clean linen and laid on a spotless bed in a bright and cheerful room, and the afflicted limb propped up with downy pillows to break the strain, he asked, "Is this heaven?" On being told that it was not, for if it were he would not be ill, he replied, "Well if this is not heaven, it is the next place to it."

During the year much has been done to heal the sick, to bind up the broken-hearted, to open the eyes of the blind, to relieve and cheer up the leper, and to make many hearts and homes happy. But this is not all. Whatever else the Junkin Memorial Hospital and the Mary Collins Whiting Dispensary may be, they are pre-eminently Christian institutions, and no one comes and goes without hearing the story of Jesus and the sweet invitation, "Come unto me."

Opening a New Station

Rev. Charles E. Sharp.

Chai Ryong is the new station opened near the centre of the province of Whang Hai, Korea, and takes its name from the city in which it is located. It lies between the cities of Seoul and Pyeng Yang, and distant about fifteen miles from the railroad connecting

these two cities. In this section is a large population. In the years past, as the missionaries have gone out on their itinerating trips from Seoul and Pyeng Yang, in few places in Korea have they found a more ready welcome than among this people. Some of

the oldest churches, including the Sorai church, are found in this province. It is hard to work, however, from either of the above-named stations, on account of the great distances from base of operations, the numerous ferries, mountain passes and almost impassable rice fields.

The work has grown to such an extent that within the last three or four years the idea of establishing a new station in the centre of this province has asserted itself. Two years ago a committee was appointed to locate the station, and Chai Ryong was chosen. At the last annual meeting of mission the forces of the two older stations were drawn upon, and Rev. W. B. Hunt, Rev. C. E. Sharp, Rev. E. W. Koons and Dr. R. C. Whiting, and their families, were appointed to open the station. On May 1 of this year the station came into existence, and we hereby for the first time send our greetings to the great Presbyterian Church, whose representatives and agents we are in this land.

As intimated above, in addition to the reasons which usually weigh in the decision to start new centres of work, still more weighty ones existed in this case. These centres are usually opened in unoccupied territory for the purpose of *beginning a work* or for the purpose of carrying on a work that is yet in its beginnings. But in the present case one of the main reasons may be said to be the proper oversight of a work that has already reached large proportions—so large that it is impossible for the missionaries to properly care for it while living at a distance. In this territory there are now, in round numbers, 100 groups, 2000 baptized communicants, 6500 adherents, a number of ordained elders, with deacons, leaders, helpers, school teachers and theological students, all constantly needing advice and help. These numbers are rapidly growing, and it is for the oversight and development of this rapidly growing church that the advance step is taken. If it can have the proper attention now, a few years will see it a strong, thoroughly organized church, self-supporting in the broadest sense of the word.

It is hard to overestimate the importance of this advance step in the evangelization of this region. Never were a people more ready to listen to the gospel than these at the present time. The mind of man could not have conceived of a plan better calculated to rouse a people from the lethargy of ages, to destroy

all their past hopes and dependences, to bring them to a consciousness of their present helpless condition and to turn their attention to Christianity and to Christ, than the events of the past few years. The coming and presence of a large body of missionaries, the late war between Japan and Russia the loss of their own political independence and practical subjection to a foreign power, have in a wonderful way prepared the field for the sowing of the seed.

The first missionaries came to Korea twenty-one years ago, and so rapidly has God wrought that now, up and down through all the length and breadth of this land there are few places where the name of Jesus has not gone. To be sure, to many of the people Christianity means simply a type of civilization, to many others it means a code of morals somewhat better than those of Confucius, and to many the Church is simply a society for mutual help and protection. As yet comparatively few understand the real import of our message, but all have come to respect it, and the man who will not give a respectful hearing to the evangelist is the exception.

One or two incidents will show a common feeling among the people.

The magistrate of Chai Ryong came to one of the services last winter and at the close made some remarks to the people. Among other things, he said: "Everything else has failed us. Our only hope now is the God of the Christians," and urged the people to attend to the words of the missionaries.

Another magistrate in West Whang Hai province said to Korean callers, "I have been in this office some time now, and during that time no Christian has ever been brought before me charged with crime. I have observed them, and they are good people. It would be a good thing for our country if all the people would become Christians." This is the prevailing sentiment among tens of thousand of the population of the province. We expect to preach the gospel to them through the church already gathered, but this church must be trained and led.

The first steps in opening the station have already been taken. The force of workers has been assigned. A Korean house has been purchased and fixed over for a temporary dwelling. A station site has been purchased and one missionary house has been

built. This present year one family will live in the new house. Another family will live in the made-over house, surrounded by other Korean houses, unsanitary and subject to the disgusting smells and sights of such surroundings. The Board has been able to grant the money for neither of the two other houses asked for the past year. As a result, two of the men must live away from their work, one in Pyeng Yang and another in Seoul. It is impossible to explain in few words the disadvantage to the work and loss of time and energy made necessary by this arrangement. For the good of the work, for health reasons, for the preservation of the working force and

making them most effective, three houses should have been built at once.

In addition to the houses, money is needed at once for fencing the compound, for a well, for a dispensary and a stock of drugs. The dispensary now being used is two Korean rooms, each about eight feet by six in size, low ceiling, mud floors, mud walls and thatched roof. Yet in these rooms over 1500 sick have been treated the past year during Dr. Whiting's visits to the city.

The above lines show briefly the situation as we look out upon it to-day, and our needs. We appeal to the great Presbyterian Church for its prayers and for financial support.

The Eastern District Leaders' Conference

The one hundred leaders, from twenty presbyteries and six synods, who gathered on the heights of the Pocono Mountains in September were bent upon business—"the King's business"—and the outcome of that conference will continue to appear for many days to come. A writer in *The Westminster*, giving an account of this conference, says: "It is more and more coming to be recognized that we need trained leaders, and it is just this training that the Pocono Pines Conference sought to give. It was most wisely conducted, and every effort was made to conserve the value and suggestion of each minute. The Forward Movement is just beginning to grip the churches of the presbyteries and synods as a media of approach to the churches and the outlay for their spiritual energies. The Forward Movement is not an end but a means, an agency; to some a crutch; to others, perchance, a club; to many a revelation. It seeks to have the church realize itself as a "missionary society," and the individual his obligation and opportunity as a steward of God's largess. Parishes abroad, systematic giving, campaigns, committees organized, etc., are but modes of expression of this movement, the power made tangible; the conference exemplifies the record that the day for 'paper committees' has gone by, that in synod and the individual church there must be committees who commit, workers who work, servants who serve. The conference brought together chair-

men and members of the Foreign Missions Committees of the Synods and Presbyteries, and brought them into touch with the returned missionaries, on whom fall the largest share of the campaigning in the churches. It was especially desired to secure the attendance of the laymen leaders, all who might be in positions of responsibility, Synodical, Presbyterial, local."

The management of the Pocono Pines Assembly spared no pains to entertain the conference in a satisfactory way. Assembly Lodge was wholly given up to the delegates, and the overflow was cared for in the Inn. At astonishingly low rates the best of service, both of board and bed, was given. The authorities have very kindly consented to give undisputed possession next year during the last week in August.

A somewhat full account of the proceedings will be found in the October issue of *All the World*. Space will not permit of more than passing mention here. By a very emphatic vote those present this year resolved to meet again at the same place, commencing on the morning of Thursday, August 29, and closing Sunday, September 1, 1907. The Committee of Arrangements has already been appointed by the Board of Foreign Missions, and with this ample notice it should be possible for representatives from every presbytery within the Eastern District to be secured for the next meeting of the conference.

Book Notes

The Passing of Korea

Prof. Homer B. Hulbert has lived for many years in Korea, has been closely identified with the educational work of the Korean government and is thoroughly qualified to speak with authority on matters Korean. He writes from the point of view of a pro-Korean. His book is dedicated to "His Majesty, the Emperor of Korea, and the Korean people."

He speaks of the Korean people as "by far the pleasantest people in the Far East to live among."

The second chapter of the volume, on the Korean people, is in many respects the most satisfactory analysis of the strong and weak points of the Koreans that we have yet seen. A single passage will give his point of view: "The temperament of the Korean lies midway between the two (Chinese and Japanese), even as his country lies between China and Japan. This combination of qualities makes the Korean rationally idealistic. . . . He is at once cool headed and hot-headed. He can reason calmly and act at white heat. It is this welding of two different, but not contrary, characteristics that makes the power of the Anglo-Saxon people. . . . I make bold to say the Christian religion, shorn of all trappings and embellishments of man's making, appeals perfectly to the rationally emotional temperament of the Korean, and it is to some extent this perfect adaptability which has won for Christianity such a speedy and enthusiastic hearing in this country."

The author discusses at great length the history of Korea, ancient and modern, the government, customs, the language and everything that relates to the life of the people. We would call especial attention to the chapters on the Independence Club the Japanese in Korea, the Emperor of Korea and the Future of Korea.

While the author is manifestly favorable to the Koreans, and at times seems to us to magnify unduly the conduct of the lewd fellows of the baser sort among the Japanese, yet in the main the discussion is fair-minded and in many respects a great revelation of the exact condition of affairs in the "Land of the Morning Calm." While fully recognizing the admirable traits of the Japanese, and awarding them all honors for their splendid victories at home and abroad, their great advance in all the elements of twentieth-century civilization, he doubts whether Japan has more than the superficial elements of Western civilization. "And herein lies the pathos of Korea's people, for, lying as she does in the grip of Japan, she cannot gain from that power more than that power is capable of giving—nothing more than the garments of the West. . . . Religious culture evinces itself in its ultimate forms of honesty, sympathy and un-

selfishness, and not in the use of a swallow-tailed coat and a silk hat."

The student of missionary problems will find this book, to say the least, interesting. His point of view is certainly new. The last word has not yet been spoken in regard to the conduct of our own government in recent Korean affairs. If the position taken by the author of this volume can be substantiated, the good name of the American government in Korea has been sadly tarnished. We do not affirm this, but we should like to see an answer to some of the questions suggested in this volume. (Homer B. Hulbert, Doubleday, Page & Co., N. Y.)

The Problem of Asia and Its Effect Upon International Policies

Whenever such an authority as Captain A. T. Mahan, of the United States Navy, writes, thoughtful people give heed. He has now added to its other valuable books a volume on "The Problem of Asia and Its Effect upon International Policies." No one who wishes to keep abreast of current discussions of this stupendous theme can afford to miss it. The author takes a statesmanlike view of the great problems of Asiatic development and discusses with keenness of insight and profundity of thought their relation to other nations. It is good reading for those who are interested in missionary work in Asia, for while it is not intended to be a missionary book, it not only gives general views that are helpful, but it presents some powerful arguments for the missionary enterprise. For example, he effectively discusses the common and specious plea that we ought not to interfere with Asiatic opinions, and he conclusively shows that Eastern and Western civilization have now come into such relations that it is no longer possible to concede the force of arguments derived from the propriety of non-interference or from "the conventional rights of a so-called independent State to regulate its own internal affairs. They have ceased to be its own in the sense of Chinese isolation. Contact and interaction have begun; the process can neither be turned back nor arrested. All that can profitably be attempted is to direct, by so shaping conditions that the higher elements of either civilization can act as freely as do the motives of pecuniary profit."

He rightly insists that we have as much right "to insist that currency be admitted to our ideas" as to our trade and politics, and he declares that "there is no tenable argument against the latter demand that does not equally hold against the former." He points out the great danger to the world if China is enriched and strengthened by the material advantages that we have to offer, but uncontrolled in the

SEOUL, MARCH 1st, 1907.

DEAR FRIEND:—Mr. Graham Lee of Pyeng Yang has just sent home to his friends a little printed letter on "How the Holy Spirit came to Pyeng Yang." I wish he could have held it a little till we could add a chapter telling how the Holy Spirit came to Seoul. With us as with them, it largely began back with Dr. Howard Agnew Johnston's visit last October. We heard of the marvelous work of the Spirit in India and some of us had just come back from China where the Spirit was doing His wonderful work in Wei Hien and in other places. We began to pray with all our might that the Spirit might come to Korea too in greater power than we had yet seen. There have been few special gatherings together for special prayer as there were in Pyeng Yang among the missionaries for we are so widely separated within the city of Seoul that it is extremely difficult to get together even for routine meetings, but in our churches and homes there has been all these months a great crying out that God might open the windows of Heaven as He had promised and pour out the blessing till we could hold no more. Two months ago we sent out our announcement for our Seoul Annual Bible Class for Korean leaders and others and in it the Spirit led the committee to ask that all those in city and country who received the announcement might begin from that day to pray specifically that "during the class the Holy Spirit might come down as He did at Pentecost." In our little faith we prayed and yet half feared He would not come. In December the Spirit moved our Koreans to send to Pyeng Yang to ask the loan of Kil, the Elder there, to help in the revival we hoped would attend the class. We scarcely had received notice of his promised coming when we began to hear of the Spirit's work in Pyeng Yang. Kil sent and asked us to begin to pray harder. In each of the three churches for nearly every evening for the two weeks preceding Kil's coming meetings were held even though every one was simply overwhelmed

with work preparing for the great Korean New Year's Day. Kil arrived February 16. The next day he preached in the afternoon to a union meeting of all our people and in the evening to the Central church alone. Even that day there was a marvellous feeling in the air, but the next day the Spirit came in all His power and from then on growing from day to day. After the second day it seemed to matter little whether there was any leader or not. The leader scarcely was given an opportunity to speak. The people seemed on fire with a loathing for sin and wild to tell it and get rid of the burden. Old helpers of years standing confessed to hating one another and to all of the vilest sins imaginable. Right before men they had wronged they confessed to theft and promised to make restitution. Every day we saw them with tears confessing one to the other and begging forgiveness. Sometimes it was most heartrending. Men would confess part of their sin and the very vision of the vileness of it all would seem to get hold of them and they would fall on their faces before God fairly writhing in agony. As in Pyeng Yang and in India prayer aloud went on all the time all over the church 300 to 500 people praying aloud all at once, but there was no confusion. No one seemed to hear his brother's sin. He was too busy with his own pleading with Almighty God for his own. Two or three would be on their feet at once shaking from head to foot in agony as only a repentant sinner can before an angry God. Even the missionaries in charge saw as never before in their lives all the meanness and pettiness in themselves and could not sit quiet. It was all so marvellous, so indescribable. Nothing quite seems to describe it all as well as those words in Genesis "The Spirit of God was brooding over the face of the abyss." Brooding He was in all His marvellous power. Back and forth over the church would go the sound of weeping and praying dying down and then rising as some poor soul confessed to his God. Sometimes the leader went to those who seemed to feel the worst to comfort them. From time to time a hymn was started, but the instant it was over a dozen were on their feet begging to be allowed to speak. From 6:30 every night till after 10 it went on and could the people here had their way it seemed as though they never wanted to stop.

All over the city it kept breaking out spontaneously. Miss Barrett went into the girl's school late one night to give a sick girl some medicine. She heard a sound of crying in the rooms and went in and found the girls praying in their rooms. She assembled them in one room and at once a wonderful prayer meeting with confessions of sin began. Some of them are as proud as any one but they were down low that night before God. The next day they were all out confessing sin and begging those in the neighborhood to forgive them for things they had done. One girl took back to Mrs. Reynolds a little bit of soiled hair ribbon she had stolen. Another took a hair pin back to Miss Barrett, another some chestnuts. Little things, we say, and yet to those girls they meant as real a sin as many dollars would to us.

Sunday afternoon we had an additional testimony that it was really the Spirit's work for in the church we saw what I honestly believe was an unquestionable case of devil possession exactly like those Jesus healed. The meeting had barely begun when a man in the back of the room began to strike his open Bible with his hand in a strange way. Kil spoke to him and he subsided, but in a moment he was at it again, his right hand flying up and down beating a tattoo on his Bible so fast you could hardly follow it with the eye. Those near him tried to stop him but he struck at them viciously. Mr. Miller was near him in the back of the church so he went to him to get him out but the man struck at him several times too, and leaping up he began swinging round and round yelling "It's good! It's good! It's good!" I went back to the man also, starting a hymn as I went. The man immediately quieted, possibly because of the effect of the hymn, and went with us to an outside room. When he got there he began to rage like a wild beast. He smashed his own hat and ripped off his coat, tore open his leggings, and then started to demolish the room. He fell on his face on the floor, clawing the floor like a wild beast and tearing at himself. Just then he saw a box in the room shaped somewhat like the ancestral worship boxes for tablets and he prostrated himself before it a number of times. He was diverted by being urged to read a letter he was carrying but kept breaking out into curses. The veins of his neck swelled till it seemed they must burst. Finally I became convinced that it was a devil's mani-

Just a few men sat through those meetings hugging their darling sins and they would not give them up. The others have Pentecost power. They alone are cold and dead. When I see my Koreans now I face them with humility and shame. They are greater than I with my little faith. The other night our text was "If I regard iniquity in my heart the Lord will not hear me" and it came home to me like this: May it not be that I have kept back the Spirit's coming all these last five years? May it not be my very doubt of His coming or some other sin in me that has held back the blessing? I've prayed and prayed, but I never noticed so clearly before that God says He won't listen to my prayer unless first I give up my known sin. Criticizing unkindly a brother missionary, anger, flaring up at every provocation, selfishness—May God forgive us, for only one as great as He can. He has been kinder than we deserve, not because of us but because around us here, among this people whom the world despises as weak, mighty men and women of prayer have cried out with a mighty crying till He came. Thank God, He has come!

Dear friends in the homeland: Cry out with a strong crying till He comes to you too. He wants to come. He came to Wales, and to India and China. He has come to California. Why can't He come to Chicago and New York too. There is only one secret I see in it all "If I regard iniquity in my heart the Lord will not hear me." God help us to search out our known sin, God break our proud hearts till we are willing to confess it not only to Him but to men. God make us REPAY for that is the only kind of repentance that counts.

Yours Sincerely,
CHAS. A. CLARK.

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ago in a country church Mr. Welbon had 200 days' work pledged for this coming year, in addition to that 2020 more days were pledged by 117 men making an average of about 17 days per man. This was distinctly to be over and above work on Sundays as we all considered that Sundays already belonged to the Lord. It means practically that seven unpaid preachers will be out every week day this next year in heathen villages "speaking a gude word for Jesus Christ."

In none of our country churches except the one Mr. Welbon visited has the pledge yet been asked. We're going out after them now. Near Seoul in one of our country groups the church people as a body have taken up connection more or less with a ferry association and it has been a cause of anxiety to some of us. Some of my members in the city have been more or less involved. It is worth 20 yen per month to them with little work to do yet since the Spirit got hold of them they want to sever their connection with it believing that a mercantile enterprise so involved is apt to hurt Christ's church.

A servant whom Mr. Miller had a year ago and dismissed came to pay back Y 1.20 (60 cents) which he stole while in Mr. Miller's household. A woman, former assistant to Dr. Field in her dispensary 6 or 7 years ago, confessed to having stolen enough from the dispensary receipts to buy herself a silver hair ornament which she coveted, and she brought the identical pin back and returned it. Dr. Avison's leading assistant confessed the same and is arranging to pay up. One helper says he eked out his scanty salary by going out of his way to discharge little errands for pay for people he knew and he promised to return the money for he had used the Lord's time to get it and he felt it was stealing from his Lord. One man put on the collection plate a watch which he said was bought with sinful profits. And so we might go on.

What of it all? Just this. The Spirit has come to Seoul and please God He has come to stay. Shame on us if we dare to doubt it! He has stirred Korea these last two months wherever He has manifested Himself as war and commerce and education and all other agencies combined have not stirred it for centuries. And why not? Is He not God, God manifest? Is this not His dispensation?

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festation. So I went to him, took firm hold of his shaking hands, and ordered him in Jesus name to be still. Then I prayed and almost at once he became quiet. I ordered him to lie down and sleep. He resisted but I prayed again and he subsided. After lying quietly about 10 minutes while we prayed beside him he seemed to suddenly wake up and I will testify he was as sane as any Korean I know. He gave us his name. Said he had been believing 7 weeks. He did not have a very clear idea of what he had done but when he saw his hat smashed and his clothes all torn he felt terribly. After prayer again we let him out a back way and he went home. The Spirit was doing so great a work that I firmly believe the devil entered into that man to make him break up the meeting. It was not religious excitement for it was only the second meeting he had attended and the morning meeting was comparatively quiet. This meeting too had not fairly begun. It was not the act of a rank heathen. He has been going to a country church 7 weeks. When I was in Seminary I used to put down present day devil possession as merely insanity or nervousness or a result of an injudicious lack of discipline in childhood. Last summer reading Dr. Nevius' book I was not convinced, but I am now. As sure as I believe there is a Holy Spirit who can "convince men of sin and righteousness and judgment" I am convinced that the devil can work now in opposition to Him exactly as he did 1900 years ago. Scores of other manifestations were seen every day but this was the only one as opposed to the Spirit.

Some one asked me the other day after all what was the result of it all. I simply answered that the Koreans were showing by *paying* that it was not all tears or talk. Again and again I've been humiliated to the dust by my best Korean friends coming and begging my forgiveness for wrong thoughts towards me, for not helping in church work, and for things they had done or said that they felt hurt me. In the midst of the class we asked for a thank offering to God of preaching day pledges—the people pledging to leave their business and go for a number of days one, two, a dozen or more to heathen villages to preach Christ at their own charge absolutely. They have taken such offerings in the north before but never before in Seoul. Though a month



Y. M. C. A. KOREA, SEOUL.

The Koreans are working heroically at the other two-thirds. With them in many cases it is not giving out of an abundance, it is the widow's mite. At the last subscription especially, people gave till they felt it. After the money pledges were in, they began to give their watches (prized more highly here than at home because of their rarity) the girls gave their ear rings and the women whatever they had. There were nineteen pair of wedding rings given. Wedding rings go in pairs in Korea. Not content with this when the church got to the place where laborers were needed in great numbers the people volunteered their service, saving considerable expense. This to our minds was the greatest test of their devotion to the cause. For a Korean "gentleman" to get out in old clothes and work is the surest sign of the changed times, but here they were from the dignified church officers to the lowest new believer, rich

and poor, high and low, all working in the dust and heat, laughing and making light of their unusual work.

The women too wanted to have a hand in it. They could not work with the men, but there were about twenty ton of tiles over across town that were to be used on the church, so they turned to the task and like a string of ants this host of women sped back and forth till the twenty ton were on the church site. Was that all? One day some widows got together. The one topic of the town is the church and so of course they fell to talking of it. They said, "Yes, we have given what we could and we carried our share of the tiles, but the other women not only did that but they have husbands who help. We must do something else; let us carry the water for the mortar." And so the work grows. With such a spirit behind it, could it help but grow?

The Caroline R. Ladd Hospital at Pyeng Yang

J. Hunter Wells, M.D., is in charge of the Presbyterian Hospital at Pyeng Yang. Dr. Wells calls attention to Pyeng Yang as "a strategic center for all forms of enterprise" and an ideal seat for such an institution as that which Dr. Wells so ably handles. The work of the year was somewhat hampered by the pleasant necessity of removal into the new and commodious hospital building. But the work increased along all lines and the usefulness of native assistants has been proved by many quick recoveries from major operations which they have performed. Dr. Wells calls special attention to the advantage of being able to put patients on hot Korean floors after operation and claims that danger from surgical shock is greatly lessened by this device.

During the transition stage Dr. Wells had only three small Korean rooms in which to work, but even under these circumstances operations upon ovarian tumor, hernia, necrosis of humerus, caries of shoulder, inflammation of liver, fracture of arm, scrofular glands, etc., etc., were successfully performed, showing that where there is a will, a scalpel and a steady hand, surgical operations will not wait for ideal surroundings.

With from thirty to forty new patients every

day the Doctor reports that the "days are full of gladness and the nights are full of song," —or nightmare, as the case may be, especially when surgical cases hang on the brink of death for several days.

The class of medical students had a good year. Eleven were admitted but three dropped out. Almost all these men study at their own charges.

In the new hospital building there are Korean wards and foreign wards furnished in appropriate style and an isolation ward for special cases. There will be room for thirty in-patients or nearly double that number if crowding is necessary. If crowded the patients will not each have one thousand cubic feet of air for his own exclusive use, but "there will be so much open air treatment that they will get along very well."

In spite of the transitional stage there were 2376 patients, of which 6454 were new cases. There were 209 in-patients but there were 215 others who were carried to the hospital. Most of these would have been in-patients if there had been room for them. They boarded nearby and so got the benefit of daily treatment. Dr. Wells performed 203 operations and his student assistants performed 153.

The expenses for all purposes amounted to Yen 2,287.29. A Yen is fifty cents. This included everything except the salary of the physician in charge. The total receipts were very good, Yen 2,409.23, of which Yen 1,437.76 came entirely from Koreans, mostly as fees and price of drugs. From the Mission Board only Yen 740 were received, which shows how near the hospital comes to entire self-support.

The three students who were given certificates a few years ago are doing well. They are in good standing in the churches and as "the first and so far the only medical students to be thus sent out by the Mission" the venture seems to be a success.

Dr. Wells has the following remarks to make on the use of opium and morphine. "The opium fiends, or morphine users, who began by smoking opium, are a most abject lot and usually from the homes of the well-to-do. They use the hypodermic syringe and inject morphine daily. I took on one case and instituted an original treatment in which adrenaline was the main medicine used and the habit cut off at once. This was so successful that it created something of a *furor* among the morphine users, so that in April I had some thirty applications for treatment. They were so numerous that I sent some of them to a hospital conducted by one of my former

students and he, with the same remedies I used, is having good success."

Dr. Wells plans an entirely self-supporting tuberculosis ward in charge of one of the students who completes the course of study soon. He also hopes to persuade the Korean Christians to organize an insane asylum.

The evangelistic phase of hospital work is always kept to the fore and every patient comes into close personal contact with Christianity in a very definite way. The results have been very gratifying.

Dr. Wells says, "I cannot leave the old plant, provided by the Moffett family of Madison, Indiana (now turned into a school for girls and women), without a farewell of thanks and appreciation from myself and in behalf of the 80,000 Koreans who crossed its threshold in the eight years we held forth there.

To Mr. Ladd for providing the Yen 10,000 to build such a complete plant, beautiful in its architecture and tender in its ministrations, we are most grateful. Only those who have tried to do medical work in the small, low Korean rooms can know how good it is to be in this new building with its spacious dispensary, its five foreign wards, its Korean style wards and its other facilities which make it a complete institution."

A Year's Work at Taiku

Mrs. Henry M. Bruen.

The year at Taiku shows the immense increase in the country districts; the awakening of the city; the thirst for knowledge and educational agitation; and the need of a hospital. The wonderful self-growth of the country work has been at once a source of inspiration and anxiety. In many places where a missionary has never been, some one has heard and carried the news and a group of believers have organized themselves into a church—a few tracts being the foundation of their hope. One of their number comes in to see the missionary, and in time (often a long time) he or a helper visits the new church. It is not uncommon to find a church building and a congregation numbering twenty or fifty. Then the sifting begins for some of their motives are not unmixed. But little by little the

chaff is carried away and the good remains.

The city church, in striking contrast to the country church, has until now not responded so rapidly to efforts made. However, the last few months has seen the church building twice enlarged, the congregation doubled and a deepening interest manifested. The attendance has already outgrown the space and a courtyard full of people anxious to enter neither, improves the air, nor makes it easy for the service to continue. The acoustics, too, are so defective that only a third of the women can hear the preacher distinctly and many on the men's side can only participate in spirit.

The demand for academical education has been so pressing that a start had to be made before it seemed we had the time or force to man it. A house in the city which a mis-

sonary family had occupied during the winter was hastily fitted up with home-made blackboards and low board forms and Mr. Adams and Mr. Sidebotham of Fusan each gave six weeks to teaching. It was funny to see fathers of families sitting on the floor behind the kindergarten desks, laboriously working out a sum or drawing a map. The educational movement was not localized by any means. Primary schools under church supervision sprung up with mushroom rapidity throughout the provinces,—not only for boys, but also girls (separate, of course). Simultaneous with the church movement, a decree was issued by the governor in the province, that every one hundred houses must furnish a school. The fertile mind of the under-officials at once saw in this another chance to enrich themselves and lost no time in collecting taxes. The fact that in many places the school was yet in the air in no wise affected the collection. The poor people found it impossible to pay towards both the church and district school and naturally they preferred to pay for something they were getting, rather than so evanescent a blessing as official promises. So the struggle began and is still on. There have been imprisonments and beatings and in some cases, the church schools have been closed and in others permits have been granted by the governor. Meantime difficulties only serve to whet desire and strengthen determination.

What the report of the year might have been if all the sick ones who came and were turned away could have been reached one cannot say. The hospital had been standing a year unfurnished and unused, except a room where Dr.

Wells did dispensary work and the glass room where occasional in-patients were accommodated. Part of the time the building was used as a dwelling. Gradually it became evident that, the difficulties encountered during the building had resulted in defective construction and it was soon apparent that the building was unsafe. A committee consulted and to our great disappointment it was found necessary to tear down the walls. So it is now, and still the sick and dying come daily to our houses, asking the hopeless question, "Is this where you buy medicine—where is the hospital?" In the spring, when we hoped it would be fitted and running in a few months, during a women's class in the country, numbers came daily, begging for medicine and treatment. One woman (a case for hospital treatment) was so persistent that she packed her clothes and we found her ready to accompany us when we started. We turned her back, telling her to come in a few months. Now she and many, many others more pitiful are still waiting and which will reach them first—medical treatment and life and hope, or death with all the horrors of heathendom? Some of our patients we sent to Dr. Irvin's hospital in Fusan, but it is our most earnest hope that without delay we may be able to rebuild the hospital (the money has been given) and do in Taiku the splendid work Dr. Irvin is doing farther south.

Our expectations for the coming year are better education facilities; more intelligent, trained native helpers and uninterrupted medical work. Looking forward towards these things we press forward!

Syen Chun Station

We quote the following from the Sixty-ninth Annual Report of the Board of Foreign Missions—it makes interesting reading:

Once more the Lord of the harvest has permitted this young station to reap bountifully though amid changing conditions.

Side by side with the religious awakenings of our province we now have to reckon with the ruder awakening to modern life at the hands of Japan. The first railway train arriving here April twenty-eighth broke our isolation. Mr. Lee coming to assist in the winter class, and later Misses Kirkwood and Brown and Mr.

Holdcroft, were the last to make the long and difficult overland trip.

Miss Chase and Mrs. Ross have been on furlough throughout the year. Mr. Wittenore left here March the first. We were glad to welcome Mr. Blair on February eleventh. In the fall Doctor and Mrs. Whiting spent a month with us, taking care of the medical work during Doctor Sharrocks' trip to Kang Kai. For a second time death has visited our station, God seeing fit to take to himself on the eighteenth day of October Joseph Allen Kerns, aged seventeen months.

*Athletics in Korea**Rev. Charles F. Bernheisel.*

It is not difficult to assemble an ordinary sized crowd of people in Korea. The average Korean will go a good distance if he thinks there is something worth seeing. But fifteen thousand persons are more than an ordinary crowd. It must therefore have been more than an ordinary occasion to bring together such a number of people. It was the Field Day of the Christian Schools in Pyeng

The exercises were planned to cover two days, the first day to be given to the lower schools and the second to the Academy.

Nature was at her best. It was charming May weather, and great were the expectations. In the early afternoon the crowd began to assemble. The place of the meet was the Academy campus, and a rope had been stretched around it in order to keep the crowd



FIELD DAY AT PYENG YANG, KOREA. LOWER SCHOOL BOYS DRILLING.

Yang. These Field Day exercises have been held for several years past but never before were they planned so extensively or advertised so widely. Invitations were sent out to the country schools and many of them sent representatives and one school of twenty-five boys marched into the city in a body with their teacher at their head, a distance of twenty-five miles. One girl's school (not Christian) came and shocked the conservatism of the crowd by demanding a place on the program. Their request had to be denied. Old men and women, young men and maidens, not together but individually, came long distances to see the great event.

at a respectful distance. At one side was spread an awning, and here were assembled chairs and benches for the use of the specially invited guests. The Governor of the province and his suite, the local Magistrate and other Korean officials, the Japanese Resident and staff and various military gentlemen were all on hand promptly at the hour. On the outside of the rope was gathered a great multitude of Koreans. The city wall to the rear was crowded, and so was every knoll and elevated point within range of the field. A conservative estimate placed the crowd at fifteen thousand. The Korean and American flags and many banners and streamers were much

in evidence and lent an added gayety to the occasion.

The feature of the first day was the military drill of the pupils of the various lower schools of the city. The prizes promised to the school scoring the most points stimulated the boys to their best efforts. An ex-soldier, himself a Christian, had taken a great interest in the schoolboys and had spent many hours drilling them, with the result that they had attained a high degree of efficiency and caused great surprise and delight to the crowd by the splendid manner in which they went through the various military manœuvres. The pleasure of the crowd was repeatedly expressed in loud and long-continued hand-clapping and cheers. The boys had all discarded their native costumes and were dressed in a white uniform of jacket and trousers, with caps to match. All had short hair. No topknots will probably ever adorn their heads.

Many gifts, both in money and articles, were presented by the officials present, who thus manifested more than a surface interest in the event.

The second day was the more interesting. All the officials present the first day were promptly in their seats the second day, and stayed till the end.

The exercises consisted in running races,

long-distance and high jumping, high kicking, three-legged races, etc. No world records were broken, but the showing was very creditable indeed. Prizes were given to the winners, and these young men went home as proud as any olive-crowned Greek of erstwhile Olympiad fame.

Probably the most interesting and, to the Koreans, novel event of the day was the football game between twenty-five Academy students and an equal number of theological students. The game was played according to the Rugby rules, no modern viciousness being allowed.*

The two days' exercises served to spread the fame of the Academy and all the Christian schools far and wide. Many unbelievers were heard to say that they were going to send their children to Christian schools. Two young boys who have been attending heathen schools besought their mother with tears in their eyes to allow them to go henceforth to a Christian school, and they gave her no rest till she consented.

Field Day will doubtless be a permanent feature in the school life of this country.

The accompanying illustration gives a view of the field with the lower-school boys drilling. The building at the rear is the new hospital.

The Hospital as an Evangelistic Factor

Charles H. Irvin, M.D.

The results of another year at Fusan testify as to the value of the hospital under the Banner of the Cross.

Heathen nations may, for the most part, reject Western education, literature and art, and persist in adhering to their ancient, antiquated and more than useless forms of government, but the most bigoted and obstinate heathen is forced to admit that Western medicine and surgery are superior to his own clumsy and uncertain system, and that they bring untold blessings to the people.

In the well-arranged drug department of the Oriental physician many remedial agents of real worth may be found, but his ignorance as to anatomy, physiology, pathology and the therapeutic action of drugs, and his utter in-

ability to meet the simplest surgical conditions, make his presence in the community a menace to the sick and afflicted and a curse to the nation. He is an expert only in blocking the reconstructive powers of nature, adding fuel to the condition that causes suffering and death, and thereby raising the death rate rather than lowering it.

Into this chaotic condition of affairs the Western physician comes, and is received with open arms by a grateful and appreciative people. If he is a cultured gentleman and ready to observe the time-honored etiquette of the people, and does his work in a way that reflects honor on his profession, he will

* At the time of going to print the editor of THE ASSEMBLY HERALD is ignorant of who won.

rapidly build up a strong friendship among all classes, high and low, rich and poor, that will deepen as the days go by, and he will soon find himself a welcome guest in the home of the peasant and nobleman alike, and abundant opportunities will be afforded for preaching the gospel.

In our work here at Fusan the year just closed has been a busy one. During the twelve months just closed nearly 9000 patients were cared for in the Junkin Memorial Hospital and Mary Collins Whiting Dispensary—the hospital the gift of the First Presbyterian Church of Montclair, N. J., which was the first up-to-date modern hospital in the Korean Empire, and the spacious and well-planned dispensary the gift of Mrs. Mary C. Whiting, of Ann Arbor. To Mrs. Whiting, the Montclair church and to the very generous friends through whose gifts the two institutions have been well equipped, the Korean people will ever owe a debt of gratitude. Eternity alone will reveal the good done by these benefactions.

The Korean system of medicine is in such utter variance with our own that the patients, when under our care, almost feel that they are having a holiday and being entertained instead of undergoing treatment. Anæsthetics rob the operating-room of agony, and the application and removal of surgical dressings by the well-trained hands of the assistants is done in a way that causes little, if any, pain; while the internal treatment, for the most part, is prepared in a way that is both pleasing to the sight and taste. Radically different from the Korean system, which knows neither anæsthetics nor antiseptics, and the internal treatment, which as a rule, though often expensive, is both nauseating and unsightly. There is no lack of appreciation, and if the patients

make any mistake it is in overestimating the value of the surroundings in working out a cure.

One patient, who had suffered eighteen years, and lost a good share of his leg between the ankle and knee, including a part of both bones, asked how long it would be before he would be well. On being told that his recovery would be slow, he replied that he too thought so, and that it would be at least ten days before he could get away. A victim of hip-joint disease, when being prepared for the operation, suggested that we forego the same, saying that amid such surroundings he would recover without an operation. Another, who, after twenty-six years of suffering, during which time he had not had a bath—his Korean physician advising against the same in that particular malady—was admitted to the dispensary. While in the waiting-room he heard for the first time the story of Jesus and heaven. After passing through the bath, clothed in clean linen and laid on a spotless bed in a bright and cheerful room, and the afflicted limb propped up with downy pillows to break the strain, he asked, "Is this heaven?" On being told that it was not, for if it were he would not be ill, he replied, "Well if this is not heaven, it is the next place to it."

During the year much has been done to heal the sick, to bind up the broken-hearted, to open the eyes of the blind, to relieve and cheer up the leper, and to make many hearts and homes happy. But this is not all. Whatever else the Junkin Memorial Hospital and the Mary Collins Whiting Dispensary may be, they are pre-eminently Christian institutions, and no one comes and goes without hearing the story of Jesus and the sweet invitation, "Come unto me."

Opening a New Station

Rev. Charles E. Sharp.

Chai Ryong is the new station opened near the centre of the province of Whang Hai, Korea, and takes its name from the city in which it is located. It lies between the cities of Seoul and Pyeng Yang, and distant about fifteen miles from the railroad connecting

these two cities. In this section is a large population. In the years past, as the missionaries have gone out on their itinerating trips from Seoul and Pyeng Yang, in few places in Korea have they found a more ready welcome than among this people. Some of

the oldest churches, including the Sorai church, are found in this province. It is hard to work, however, from either of the above-named stations, on account of the great distances from base of operations, the numerous ferries, mountain passes and almost impassable rice fields.

The work has grown to such an extent that within the last three or four years the idea of establishing a new station in the centre of this province has asserted itself. Two years ago a committee was appointed to locate the station, and Chai Ryong was chosen. At the last annual meeting of mission the forces of the two older stations were drawn upon, and Rev. W. B. Hunt, Rev. C. E. Sharp, Rev. E. W. Koons and Dr. R. C. Whiting, and their families, were appointed to open the station. On May 1 of this year the station came into existence, and we hereby for the first time send our greetings to the great Presbyterian Church, whose representatives and agents we are in this land.

As intimated above, in addition to the reasons which usually weigh in the decision to start new centres of work, still more weighty ones existed in this case. These centres are usually opened in unoccupied territory for the purpose of *beginning a work* or for the purpose of carrying on a work that is yet in its beginnings. But in the present case one of the main reasons may be said to be the proper oversight of a work that has already reached large proportions—so large that it is impossible for the missionaries to properly care for it while living at a distance. In this territory there are now, in round numbers, 100 groups, 2000 baptized communicants, 6500 adherents, a number of ordained elders, with deacons, leaders, helpers, school teachers and theological students, all constantly needing advice and help. These numbers are rapidly growing, and it is for the oversight and development of this rapidly growing church that the advance step is taken. If it can have the proper attention now, a few years will see it a strong, thoroughly organized church, self-supporting in the broadest sense of the word.

It is hard to overestimate the importance of this advance step in the evangelization of this region. Never were a people more ready to listen to the gospel than these at the present time. The mind of man could not have conceived of a plan better calculated to rouse a people from the lethargy of ages, to destroy

all their past hopes and dependences, to bring them to a consciousness of their present helpless condition and to turn their attention to Christianity and to Christ, than the events of the past few years. The coming and presence of a large body of missionaries, the late war between Japan and Russia the loss of their own political independence and practical subjection to a foreign power, have in a wonderful way prepared the field for the sowing of the seed.

The first missionaries came to Korea twenty-one years ago, and so rapidly has God wrought that now, up and down through all the length and breadth of this land there are few places where the name of Jesus has not gone. To be sure, to many of the people Christianity means simply a type of civilization, to many others it means a code of morals somewhat better than those of Confucius, and to many the Church is simply a society for mutual help and protection. As yet comparatively few understand the real import of our message, but all have come to respect it, and the man who will not give a respectful hearing to the evangelist is the exception.

One or two incidents will show a common feeling among the people.

The magistrate of Chai Ryong came to one of the services last winter and at the close made some remarks to the people. Among other things, he said: "Everything else has failed us. Our only hope now is the God of the Christians," and urged the people to attend to the words of the missionaries.

Another magistrate in West Whang Hai province said to Korean callers, "I have been in this office some time now, and during that time no Christian has ever been brought before me charged with crime. I have observed them, and they are good people. It would be a good thing for our country if all the people would become Christians." This is the prevailing sentiment among tens of thousand of the population of the province. We expect to preach the gospel to them through the church already gathered, but this church must be trained and led.

The first steps in opening the station have already been taken. The force of workers has been assigned. A Korean house has been purchased and fixed over for a temporary dwelling. A station site has been purchased and one missionary house has been

built. This present year one family will live in the new house. Another family will live in the made-over house, surrounded by other Korean houses, unsanitary and subject to the disgusting smells and sights of such surroundings. The Board has been able to grant the money for neither of the two other houses asked for the past year. As a result, two of the men must live away from their work, one in Pyeng Yang and another in Seoul. It is impossible to explain in few words the disadvantage to the work and loss of time and energy made necessary by this arrangement. For the good of the work, for health reasons, for the preservation of the working force and

making them most effective, three houses should have been built at once.

In addition to the houses, money is needed at once for fencing the compound, for a well, for a dispensary and a stock of drugs. The dispensary now being used is two Korean rooms, each about eight feet by six in size, low ceiling, mud floors, mud walls and thatched roof. Yet in these rooms over 1500 sick have been treated the past year during Dr. Whiting's visits to the city.

The above lines show briefly the situation as we look out upon it to-day, and our needs. We appeal to the great Presbyterian Church for its prayers and for financial support.

The Eastern District Leaders' Conference

The one hundred leaders, from twenty presbyteries and six synods, who gathered on the heights of the Pocono Mountains in September were bent upon business—"the King's business"—and the outcome of that conference will continue to appear for many days to come. A writer in *The Westminster*, giving an account of this conference, says: "It is more and more coming to be recognized that we need trained leaders, and it is just this training that the Pocono Pines Conference sought to give. It was most wisely conducted, and every effort was made to conserve the value and suggestion of each minute. The Forward Movement is just beginning to grip the churches of the presbyteries and synods as a media of approach to the churches and the outlay for their spiritual energies. The Forward Movement is not an end but a means, an agency; to some a crutch; to others, perchance, a club; to many a revelation. It seeks to have the church realize itself as a "missionary society," and the individual his obligation and opportunity as a steward of God's largess. Parishes abroad, systematic giving, campaigns, committees organized, etc., are but modes of expression of this movement, the power made tangible; the conference exemplifies the record that the day for 'paper committees' has gone by, that in synod and the individual church there must be committees who commit, workers who work, servants who serve. The conference brought together chair-

men and members of the Foreign Missions Committees of the Synods and Presbyteries, and brought them into touch with the returned missionaries, on whom fall the largest share of the campaigning in the churches. It was especially desired to secure the attendance of the laymen leaders, all who might be in positions of responsibility, Synodical, Presbyterial, local."

The management of the Pocono Pines Assembly spared no pains to entertain the conference in a satisfactory way. Assembly Lodge was wholly given up to the delegates, and the overflow was cared for in the Inn. At astonishingly low rates the best of service, both of board and bed, was given. The authorities have very kindly consented to give undisputed possession next year during the last week in August.

A somewhat full account of the proceedings will be found in the October issue of *All the World*. Space will not permit of more than passing mention here. By a very emphatic vote those present this year resolved to meet again at the same place, commencing on the morning of Thursday, August 29, and closing Sunday, September 1, 1907. The Committee of Arrangements has already been appointed by the Board of Foreign Missions, and with this ample notice it should be possible for representatives from every presbytery within the Eastern District to be secured for the next meeting of the conference.

Book Notes

The Passing of Korea

Prof. Homer B. Hulbert has lived for many years in Korea, has been closely identified with the educational work of the Korean government and is thoroughly qualified to speak with authority on matters Korean. He writes from the point of view of a pro-Korean. His book is dedicated to "His Majesty, the Emperor of Korea, and the Korean people."

He speaks of the Korean people as "by far the pleasantest people in the Far East to live among."

The second chapter of the volume, on the Korean people, is in many respects the most satisfactory analysis of the strong and weak points of the Koreans that we have yet seen. A single passage will give his point of view: "The temperament of the Korean lies midway between the two (Chinese and Japanese), even as his country lies between China and Japan. This combination of qualities makes the Korean rationally idealistic. . . . He is at once cool headed and hot-headed. He can reason calmly and act at white heat. It is this welding of two different, but not contrary, characteristics that makes the power of the Anglo-Saxon people. . . . I make bold to say the Christian religion, shorn of all trappings and embellishments of man's making, appeals perfectly to the rationally emotional temperament of the Korean, and it is to some extent this perfect adaptability which has won for Christianity such a speedy and enthusiastic hearing in this country."

The author discusses at great length the history of Korea, ancient and modern, the government, customs, the language and everything that relates to the life of the people. We would call especial attention to the chapters on the Independence Club the Japanese in Korea, the Emperor of Korea and the Future of Korea.

While the author is manifestly favorable to the Koreans, and at times seems to us to magnify unduly the conduct of the lewd fellows of the baser sort among the Japanese, yet in the main the discussion is fair-minded and in many respects a great revelation of the exact condition of affairs in the "Land of the Morning Calm." While fully recognizing the admirable traits of the Japanese, and awarding them all honors for their splendid victories at home and abroad, their great advance in all the elements of twentieth-century civilization, he doubts whether Japan has more than the superficial elements of Western civilization. "And herein lies the pathos of Korea's people, for, lying as she does in the grip of Japan, she cannot gain from that power more than that power is capable of giving—nothing more than the garments of the West. . . . Religious culture evinces itself in its ultimate forms of honesty, sympathy and un-

selfishness, and not in the use of a swallow-tailed coat and a silk hat."

The student of missionary problems will find this book, to say the least, interesting. His point of view is certainly new. The last word has not yet been spoken in regard to the conduct of our own government in recent Korean affairs. If the position taken by the author of this volume can be substantiated, the good name of the American government in Korea has been sadly tarnished. We do not affirm this, but we should like to see an answer to some of the questions suggested in this volume. (Homer B. Hulbert, Doubleday, Page & Co., N. Y.)

The Problem of Asia and Its Effect Upon International Policies

Whenever such an authority as Captain A. T. Mahan, of the United States Navy, writes, thoughtful people give heed. He has now added to its other valuable books a volume on "The Problem of Asia and Its Effect upon International Policies." No one who wishes to keep abreast of current discussions of this stupendous theme can afford to miss it. The author takes a statesmanlike view of the great problems of Asiatic development and discusses with keenness of insight and profundity of thought their relation to other nations. It is good reading for those who are interested in missionary work in Asia, for while it is not intended to be a missionary book, it not only gives general views that are helpful, but it presents some powerful arguments for the missionary enterprise. For example, he effectively discusses the common and specious plea that we ought not to interfere with Asiatic opinions, and he conclusively shows that Eastern and Western civilization have now come into such relations that it is no longer possible to concede the force of arguments derived from the propriety of non-interference or from "the conventional rights of a so-called independent State to regulate its own internal affairs. They have ceased to be its own in the sense of Chinese isolation. Contact and interaction have begun; the process can neither be turned back nor arrested. All that can profitably be attempted is to direct, by so shaping conditions that the higher elements of either civilization can act as freely as do the motives of pecuniary profit."

He rightly insists that we have as much right "to insist that currency be admitted to our ideas" as to our trade and politics, and he declares that "there is no tenable argument against the latter demand that does not equally hold against the former." He points out the great danger to the world if China is enriched and strengthened by the material advantages that we have to offer, but uncontrolled in the

The Bible
Committee
of Korea

Report for 1907

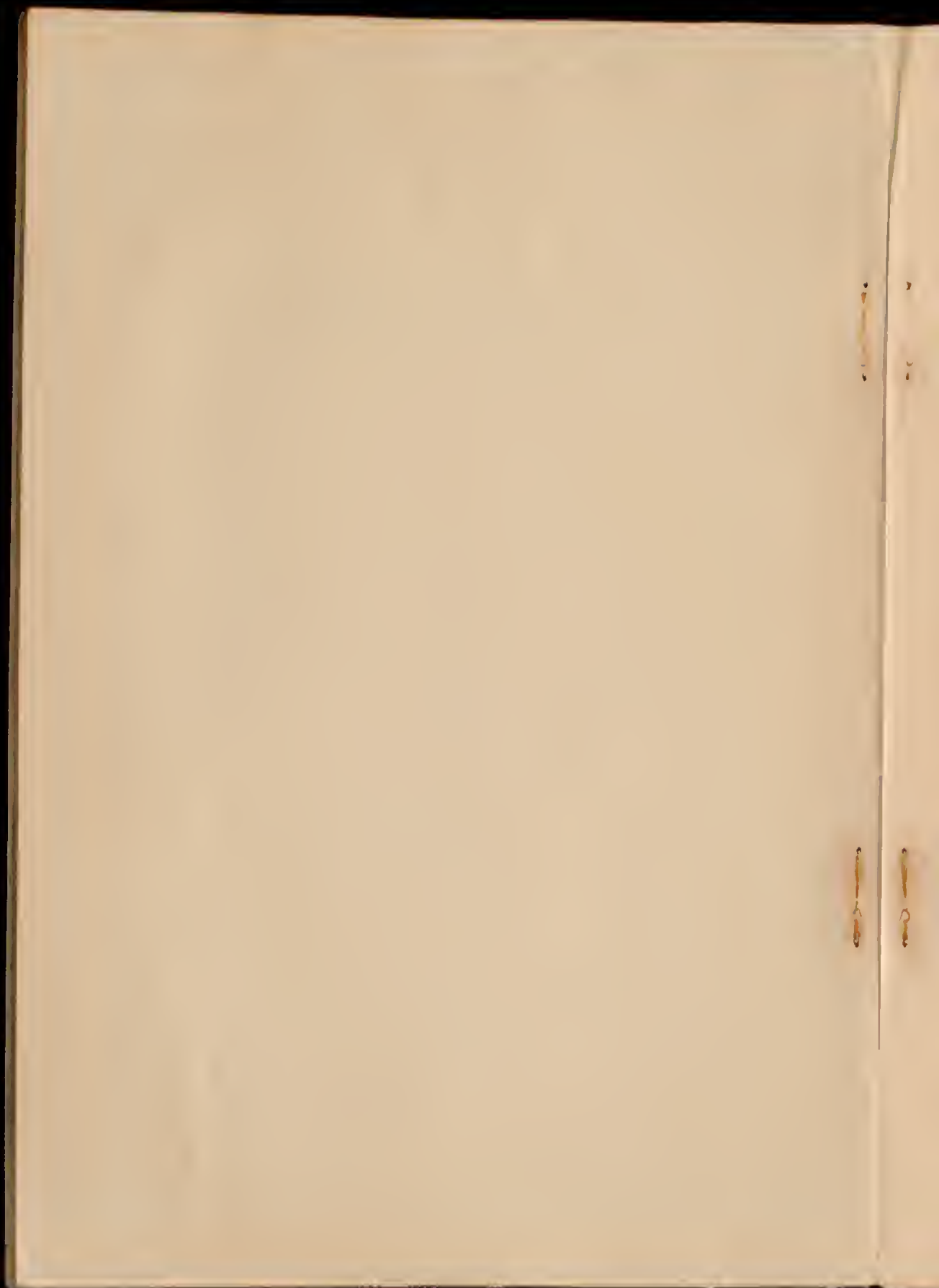
Seoul, 1908



THE BIBLE COMMITTEE
OF KOREA

FOURTH ANNUAL REPORT
1907

SEOUL, 1908.



HEAD OFFICE AND CHIEF DEPOT,
SEOUL.

Mr. HUGH MILLER, Agent.

THE BIBLE COMMITTEE OF KOREA.

THIS Committee is composed of Missionaries appointed, under agreement with the Bible Societies, by their respective Missions to co-operate with the Joint-Agent of the British and Foreign Bible Society, the American Bible Society and the National Bible Society of Scotland in the management and extension of Bible work in Korea. The Joint-Agent acts *ex-officio* as Secretary and Treasurer. The scope of the Committee and its relations to the Bible Societies are defined by the Constitution.

MEMBERSHIP 1906-7.

Rev. A. ADAMSON, Australian Presbyterian Mission, Fusan,
Chairman.

Mr. HUGH MILLER, *Secretary and Treasurer.*

Rev. S. A. BECK, M. E. Mission, Seoul.

Rev. D. A. BUNKER, M. E. Mission, Seoul.

Rev. W. B. HARRISON, American Presbyterian Mission
(South), Kunsan.

Rev. W. M. JUNKIN, American Presbyterian Mission (South),
Chunju.

Rev. R. GRIERSON, M.D., Canadian Pres. Mission, Song Chin.

Rev. J. E. ADAMS, American Pres. Mission, Taiku.

Rev. C. E. SHARP, American Pres. Mission, Seoul.

Rev. C. T. COLLYER, M. E. Mission (South), Seoul.

Rev. C. G. HOUNSHELL, M. E. Mission (South), Seoul.

BOARD OF TRANSLATORS.

Rev. H. G. UNDERWOOD, D.D., Seoul, *Chairman*, In Europe
on account of ill health.

Rev. JAS. S. GALE, D.D., Seoul.

Rev. W. D. REYNOLDS, B.A., B.L., Seoul.

Rev. W. G. CRAM, Songdo.

Rev. A. A. PIETERS, Seoul.

ANNUAL REPORT

Of the Bible Committee for 1907.

The year 1907 will ever be memorable in the history of Korea. It has been one of the most eventful in the life of the one-time Hermit Nation. Changes of unparalleled magnitude have been made in her administration. In July, the emperor who had ruled Korea for forty-four years abdicated in favor of his son. The people objected to this change and the crowds clashed with the Japanese police and soldiers, and numbers on both sides were killed and wounded. The Japanese troops patrolled the streets and for days the excitement was intense. Gradually the tension relaxed, and it was felt that Seoul had returned to its normal condition when the authorities decided to disband the Korean army. A company of the Guards refused to obey this order and defended themselves against the Japanese soldiers. After four hours fighting the Korean Guards were overcome and their barracks occupied by the Japanese troops, but not before more than two hundred and fifty men were killed and wounded. The disaffection spread into the interior and in several provinces life and property were and are still unsafe. The efforts of the government to suppress the "righteous army," as the insurgents designate themselves, have not yet been successful.

Under the leadership of Prince Ito, the foremost statesman of Asia, many far-reaching reforms have been introduced and a new era is dawning.

In October the Crown Prince of Japan visited Korea and was tendered a most cordial welcome. The Emperor and

Crown Prince of Korea went to Chemulpo, the port of Seoul, to meet him, and incidentally took their first ride in a train. This was followed by the sending of the Korean Crown Prince to Japan to be educated, and for the first time in the history of Korea an heir-apparent to the throne has ventured from his native land.

The eagerness of the people for an education, which was noted in last year's report, still continues and is one of the most hopeful signs of the times. Mission, private and government schools are taxed to their utmost capacity. One great difficulty is the scarcity of suitable teachers and it is with pleasure we note that a normal school has been opened in Seoul with an enrollment of 121 men. From these there will gradually be gathered more efficient teachers than the country has heretofore produced. Girls' schools are on the increase and are receiving every encouragement. The demand for the education of girls is a very great and urgent one.

Evangelistic work has progressed by leaps and bounds. It is impossible within the limits of this report to describe the great religious movement which has swept over the land vivifying and purifying the churches. During the year 6000 full members were added and the contributions of the churches amount to ¥125,889.13, or an average of ¥5.23 per full member.

It may be mentioned that the Presbyterian Church was organized in September and seven Koreans ordained to the ministry,—twenty three years after the first Presbyterian missionary landed in Korea.

Bible Sunday.

Bible Sunday was observed as usual on the first Sunday in May. Unfortunately it was a very stormy day which seriously

affected the collections. More than one church took up the collection on the following Sunday and contributions from over fifty groups have been received. In the Union Church, Seoul, Prof. G. T. Ladd, New Haven, U. S. A., delivered the address.

A noteworthy event in the year was the visits in April of the Rev. J. H. Ritson, M.A., Secretary of the British and Foreign Bible Society, and Rev. J. Fox, D.D., Secretary of the American Bible Society. On the 17th they met the Committee in an all day session and as a result of the meeting we hope that Bible work in Korea will be placed on a more satisfactory basis so that the work can be done efficiently and economically. The visits of Dr. Fox and Mr. Ritson were short, far too short, to see all of the work in its various phases, but from even such short visits we feel that nothing but good can come. We wish it were possible for the Secretaries to visit us more frequently. The encouragement that comes with them to the workers on the field and the inspiration they receive from seeing the work at first hand will more than compensate for the necessary time and expense involved.

Translation.

It is with considerable pleasure that we mention progress in this work. Only Rev. W. D. Reynolds and the two native members of the Board were able to give their whole time to this important work. Dr. Underwood is still on furlough; Dr. Gale returned to Korea in August but has been unable to meet with the Board more than once, although he has done the proof reading since his return. Rev. A. A. Pieters met with the Board on 25 days and Rev. W. G. Cram, 21 days. During the year, Exodus, II Samuel, I, II Kings, Ecclesiastes and Isaiah were translated.

Publication and Issues.

We published in No. 4 type, 50,000 New Testaments; 39,898 Gospels and Acts; 25,000 Exodus; 25,000 I, II Samuel; 25,000 Psalms; 25,000 Proverbs; and in No. 5 type, 25,000 New Testaments, making a total of 214,898 volumes. This is 32,438 volumes more than we printed last year.

Our issues also show an increase of 30,681 volumes compared with the previous year. We issued a total of 169,659 volumes, in Korean, Mixed Script, Chinese, Japanese, English and French.

Circulation.

The circulation for the year was 151,230 volumes, an increase of 23,961 volumes over the year 1906. Of these 365 volumes were "Free Grants" and were distributed mainly among Korean and Japanese soldiers wounded in the disturbances of July and August. We are glad to note that in several centres of work Christian men have opened shops for the sale of Christian literature. The outlook is hopeful in this direction and through these shops the native church can supply herself with literature in a more satisfactory manner than is possible by travelling colporteurs, besides enabling colporteurs to press out into the "regions beyond." The circulation through these shops is included in "Depot sales."

CIRCULATION.

Channels.	Bibles.	New Tests.	Portions.	Totals.	1906 Totals.	1905 Totals.
Colportage Sales ...	157	11,222	46,515	57,894	63,829	68,826
Commission Sales...	—	—	—	—	6,885	—
Biblewomens' Sales.	—	357	4,038	4,395	5,878	6,299
Depot Sales	564	42,832	45,180	88,576	50,662	23,303
Free Grants	—	140	225	365	15	70
Totals	721	54,551	95,958	151,230	127,269	98,498

Colportage.

An average of 64 colporteurs were employed during the year, who sold 57,894 volumes. This is a decrease of 5,935 volumes from the previous year but can be easily accounted for by the disturbed condition of several provinces where for a time it was not safe for colporteurs to travel and the people in these districts were not in the state of mind to purchase books. The Rev. C. A. Clark wrote of his district in Kang Won Province:—

“ People have been so busy dodging bullets that they have no heart to buy Bibles.” While this is true it is also a fact that the disturbances have driven the Christians to their Bibles as is seen from a quotation from the report of the Rev. F. S. Miller:—

“ The uprisings have hindered colportage considerably, but they have done the church good. The unfaithful have been driven away and the faithful made to realize more clearly the keeping power of God. As the Christians have their hair cut the Japanese suspected them of being ex-soldiers and the insurgents suspected them of being members of the pro-Japanese Il Chin Society. However, as far as I know, neither party interfered with those who were reported by their neighbors to be true Christians. The Bible was a safe pass-port with either side and saved many from trouble. But woe betided the man who carried a Bible and could not read it. Often a man was tested as to his ability to read and sing. One man I heard of made a great show of being a Christian but on being asked to read and sing had to admit that he could do neither and was shot as a spy. You may be sure this made better students of the Christians ! ”

The Rev. A. F. Robb from the north-east coast says what in effect has been said in most of the reports I received :

“ Work has been much hindered for some months owing to the disturbed condition of the country. But already there are signs that God is using the troublous times to turn the thoughts of the people to himself.”

In the midst of unrest, fear and fighting it is satisfactory and encouraging to note the part the colporteur is taking in making Korea a Christian land. To quote Mr. Robb again:—

“ We cannot over-rate the value of the colporteurs in

the evangelization of Korea, and are deeply indebted to the Bible Societies for such co-laborers."

Rev. W. E. Smith from the south writes :—

"Believing as we all do in the effectiveness of God's Word we cannot fail to be grateful for the goodness and generosity of the Societies in providing these men for this work. When the history of our work is fully known it will be seen that a large part of the growth of the church has been due to these men, who preach and sell the Word, summer and winter, in cold and heat, at home and far abroad, on the road, in inns, in school houses, at market places, in public rooms, meeting many rebuffs and oftentimes considerable persecution."

The Rev. W. G. Cram writes :—

"The colporteurs of the Bible Societies have been my strong arm and much of the establishing and teaching of the young church has been their work. We are grateful for what they have done and we expect to see many useful days for the colporteur in this awakening country."

The Rev. W. L. Swallen from northern Korea writes :—

"The work of the colporteur has been most helpful. I cannot too greatly praise their untiring service. They have been the means of beginning many new churches and have constantly helped the church on in its work. 'They are the sharp-shooters on the advance line.' Sufficient praise has not been given to them, chiefly—as in my own case—because I have not the time to write about their excellent work."

The Rev. C. G. Hounshell says :—

"The colporteur is the forerunner of the missionary—He sows the seed ; we reap the harvest."

That the colporteurs' work is well spoken of is no marvel when we know the zeal and devotion of the average colporteur.

The Rev. F. S. Millers says of one of his men :—

"Kim Syong Ho and Skylark—his little donkey—travelled 1959 miles up and down the country this year. Often times they were stopped by the outposts of the contending parties, but Skylark was too small for a warhorse and his load of Bibles was a pass-port anywhere, so he went safely through. Colporteur Kim was preaching in the market at Chong Ju. A Christian standing on the edge of the crowd heard one of the

listeners say to his fellow 'I used to know that man. He was a thoroughly bad man. Look at his face now, how changed it is! I wonder what makes him so happy? Let's listen.' But Kim was not so happy looking as he stood up in the Conference during the Winter Bible Class and said, 'I spent July at the class here in Chong Ju. Then I went up to Chung Ju and as I approached I saw thirty new graves on the hillside near the city. I stopped and looked at them and said to myself, did I preach to those thirty men and women as I passed this way last time? If I did, all right; if I did not?! I wept tears as I thought of the possibility.' Tears rolled down his cheeks as he recalled the experience."

Another quotation is from the Rev. R. Grierson, M.D.:—

"Kim Goon Won is an old man and is not long for this world. Originally a pedlar, he was travelling through here with his family and other peddling companions six years ago, when he heard and believed the Gospel in the Christian inn at which they abode. He immediately began the worship of God, and the whole band joined in daily prayer and Bible study, and on Sundays when they rested they even went to the length of taking collections, the whole of which they gave on their return to the church from which they heard the truth.

The old man gave up peddling and settled down in Wonsan so as to be near the church, and kept a little shop for a livelihood. His interest in Bible distribution soon showed itself. In his peddling journeys he always took a stock of Gospels to sell, and in his little road-side shop the Word of God was spread out to his customers. In the summer of 1907 I was short of colporteurs. The smallness of the salary, and the greatness of the travelling expenses deterred many who would have made excellent colporteurs from accepting employment. When I was praying that God would give me some good men willing to suffer need for Christ, the old man met me on the street and told me that he and his son wanted to do some work for God in any capacity whatever. I took it as God's answer to my prayer and immediately put him on a route with a pack of Bibles. His sales from the first were phenomenal, and it was like a chapter of the Acts of the Apostles to hear the reports of his trips. He suffered much persecution for he is not a scholar, and was not able to read many of the books that he

sold. Several times his books were forcibly taken from him by rough fellows, and he never resisted. His most usual rejoinder was to pray them to keep the books as a present from him, and believe the doctrine, and this though he had to meet the cost of such gifts from his own small salary. After one month's work he was operated on for a large swelling that had grown from his jaw. During the operation done under cocaine, a large deep vein was injured, and with great difficulty ligatured. The old man lay still with the greatest composure, and as he had been from the first stroko of the operation continued in sweet conversational prayer with God, though he knew he was in the greatest danger. After the operation he was told that he had a cancer and that it would soon return and end his life. 'All right,' he said, 'let me get to work again quick as the time is so short,' and with his face still tied up he started off with his big box of books. He kept going until the inroads of the disease sapped his strength, then laid his burden down and is now waiting his end. We needed his son to accompany us on a recent trip, but decided that he had better stay with his father for fear anything might happen in the meantime, but when the old veteran heard it he said:—'No, don't stop the work on my account; let my boy go out and work for him and me in spreading God's Word abroad.'

It is necessary that the colporteur should be a man full of zeal for a lukewarm Christian would not face the difficulties of the work, unknown to those at home. The Rev. Hugh Currell in writing a report of the year's work wrote the following:—

"I have had to spend a considerable part of my time in overseeing the work of the colporteurs. This has been a pleasant and encouraging part of my work and a part which I consider as among the most important I could engage in, for in opening up and evangelizing a new district such as this the work of the colporteur is in importance second to none. The occupation of the colporteur is no sinecure. It is hard and requires a more than ordinary amount of perseverance and tact. I have seen more of the men's labours at first hand this year than I have previously been able to do and it has impressed me very much to see the amount of time, trouble, argument, and knowledge of human nature required to dispose of even one gospel portion. When this has been multiplied by

thousands it is not surprising to find that some of the men are not able to stand the strain. I have seen the colporteurs often preach and use every possible means of persuasion for a whole day in a market place, and perhaps succeed in selling two gospels, value four *sen*, and I have felt that the man earned his salary. Perhaps a few months later the same man has reported to me the sale of sixty gospels in one day in the very same market. The good seed is being sown and though often in the midst of persecution and opposition the work of preparation is being done and the harvest must come in due time. Indeed the seed must produce fruit. Paul planted, Apollos watered, but God gave the increase. This has been exemplified in the districts first worked by our mission. Wherever the colporteurs preached and sold the Scriptures in past years there is an interest shown, and a turning towards Christianity manifested which is lacking in the districts where the colporteur has not been at work.

The rebellion in southern Korea has hindered our work for a time, as it was dangerous for men without a topknot to travel in certain parts of the country. But perhaps the greatest opposition comes from the indifference of the people. 'Here are some good books. They tell how you can be happy now and after death.' Silence on the part of the bystanders. 'These books are very cheap. The price is not as much as the price of the paper and printing come to. Buy one and take it home and read it.' No answer but an evident disposition of the crowd to move off. The colporteur seizes the most intelligent looking man and says, 'Won't you buy one? It will be a great blessing to you. Take one and have a look at it.' 'I can't read' says the man. 'But I saw you reading a minute ago.'!! 'I have no time to read,—too much work to do.' from the unabashed one who makes his escape from the crowd. But in spite of all opposition the work goes on, and encouragement is not lacking. We have now chiefly owing to the labors of the colporteurs, many isolated Christians over all the southern part of Kyeng Sang province, and in many places churches have been started through no other agency than the printed Word sold by the colporteurs and the Word preached by their mouths.

At Hadong on the border between Kyeng Sang Do and Chulla Do there is a market held every five days which draws together people from all the islands along the south coast of

Korea. Colporteur Yi who has an eye for strategic positions has worked this place faithfully. Market after market he has sold the gospels and in that way distributed the truth to a people otherwise very difficult to reach. Colporteur Yi is indeed the most faithful and hard working of all the colporteurs whom I have come in contact with. He is out in his own particular districts, going from village to village and from market to market, month after month, only returning to the central station for a fresh supply of books when his stock has run out and to give an account of his movements and report any individual or groups of people who are showing a special interest in the gospel message."

Kim Ik Keui who has been longest in our employ made a record for himself in sales during the year and sold almost 200 volumes more than any other colporteur. Rev. G. M. Burdick, his superintendent, writes:—

"The year has been a good one for colportage in my district, notwithstanding great disturbances in the country. During the last half of the year colporteur Kim has had many adventures among the contending parties in Korea. Several times he was held up and carefully questioned by the insurgents; but each time he was able to give a satisfactory account of himself and was let go in peace. Sometimes he would preach to the insurgents before he left them. His services have been invaluable in encouraging and comforting the people in their distress and anxiety. Notwithstanding great difficulty in travelling through the country he has kept bravely at work and his labors have been greatly blessed. During the year there have been probably over two hundred inquirers under his ministry."

The report of the Rev. M. C. Fenwick of the Gordon Mission, speaks for itself:—

"While only two of our six colporteurs were supported entirely by you, two others received commissions on their sales, making them to all intents your men. They have, however, stronger ties that bind them. The fact that you have made it possible for them to sell a copy of the New Testament for less than the price of their native books, with much better paper and press work keeps them busy explaining every day the

wonderful grace of the generous people who supply them with such a book at so low a price. From morning to night they hear from the people 'How can you sell a book like this (Matthew's Gospel) for two chun ($\frac{1}{2}$ d or 1 cent)? And again the colporteurs tell the story of the grace, God bestows on his children that makes this possible. One would think they would weary telling the same thing so many times, but they do not.

We can speak of tens, twenties and fifties, that have bought the Book in groups and met daily, poring over its sacred contents, until the spirit has taken the seed of the Word and created them in Christ, sons of God. A village deep in the mountains of Whang Hai province had the seed of the Word thus carried to it by a young lad of sixteen. The whole village of thirty souls soon gathered around this mysterious Book. Others from the surrounding hills soon heard the news and gathered with them to pore over its wondrous story. Not content with studying throughout the Sabbath and in the week evenings, the noon hour was also occupied. Any one passing through these highlands would find a group of farmers working in their fields not droning the weird songs of the heathen Korean but doing their work to the joyful songs of Zion.

Away down the coast in Kang Won province, another man lived for years with the Book. For twelve long years he read it and prayed to God in Jesus name. He was an eloquent man and a good scholar, besides being an able business man, but a terrible drunkard, libertine and gambler, so that his testimony was not used of God. Last summer the Spirit of God fructified John I: 12 by which he was born of God. Immediately his Saviour turned his love of lust and strong drink and the gaming table into hatred, taking away his desires and creating him a 'new man'. He went back to his old country town and soon thirty souls gathered together in the name of Jesus. In a few weeks fifty educated men were meeting day and night to study God's wonderful Book. Now far and near these men are spreading the 'Good News.'

Those who give to the Bible Societies to scatter the leaves of healing among the nations may be cheered by these evidences that God is making good His Word, and that many Koreans are yearly being added to the Church of Christ through the printed page.

The following from the Rev. C. T. Collyer shows that the Word even though purchased from wrong motives may bring forth fruit unto life everlasting:—

“Seven or eight years ago a man who had been expelled from the Presbyterian Church, North, turned up in Tok-kol. He held services and preached vigorously stating that all power was given to Jesus and therefore any one who would join the ‘Jesus Church’ would be backed up by a power superior to that of the local officials. A house in a conspicuous position was purchased and to it was fastened a sign board bearing the inscription ‘Church’. In front of this house was erected a flag pole. In an incredibly short time there was a long list of enrollment. Each of the members had to buy one or more of the gospels at an extravagant price and to carry it as a badge of membership. Many a one who had ‘a score to pay off’ had the creditor before the tribunal of this church—the punishment usually being to be tied to the flag-pole and publicly whipped. It has taken years of work to free this church from the odium attached to it by its first members. I have just concluded a revival meeting there which was so well attended that overflow meetings had to be held. A number of men and women have been convicted and confessed their sin. Some have been overwhelmed with a consciousness of guilt and have shed many tears.

Among those who came to the meetings were seven young men from a large village some four miles away. They have been Christians for a number of months and were anxious to have me visit them. This I did and appointed a Mr. Pak class leader. When I first interrogated this man as to his Christian experience he told me that seven years previously he had bought several gospels when the church in Tok-kol, as he expressed it, stood for the things of the flesh. From that time on he frequently in secret read these books and through them has been brought to the point where he can say ‘I know God has forgiven my sins.’ He has talked to his neighbors about religion with the result that a church is started in Nu-ra-chi with an enrollment of thirteen names. God’s Word did not return unto Him void.”

Biblewomen.

The Biblewomen continue to have their place in the establishing of the cause of Christ in Korea. During the year

Scriptures to the number of 4,395 volumes have been circulated by the 18 women at work. This is less than last year and may be accounted by the disturbed condition of the country and the discontinuance of Mrs. Kim who had made phenomenal sales during the previous six years. 50,910 women have been read to and 91 women have been taught to read the Scriptures for themselves. What Sister Margaretta of the Church of England Mission, writes of Sarah, her Biblewoman, is true of all our women.

"I am afraid there is very little that can be put on record, but statistics are not of much use in showing the value of the work. As you will see the number of Books sold is small but every household seems to possess some portion of the Word however poor and ignorant they may be. But on the other hand though the number of Books sold is small I think Sarah has been doing better work. I find when I am able to visit her work there is among the women an increasing knowledge of and love for God's Word. Also, which I think is a sign of good things, the very ignorant women who hardly know how to stumble along a column of print are learning, though it is a slow matter, to find their places in the New Testament. The number of villages in which there are believers is in an ever-widening circle and it means a great deal of walking to be able in any way to keep up with them. Sarah prepares her lesson or lessons before going and tries besides going to the individuals, to assemble as many as she can in one house, that they may learn and pray together.

Sunday is no day of rest to her, as from early morning till dark there are women in the compound who have come for services and teaching, and the latter has to be given mainly by Sarah. She has plenty to do all day helping all those who come to gain knowledge of our Lord and Saviour."

Kim Yusil and Cheng Paikmyeng continue at work in the southern province.

Miss Moore who superintended them during the year writes:—

"Kim Yusil and Cheng Paikmyeng, the two Biblewomen, have done fairly good work. Itinerating with myself there

has been more teaching than sales of books. We have been more encouraged than in past years owing to the women showing an eagerness to learn and read, which adds greatly to their interest in listening. The Biblewomen have started a night class for all who desire to learn. So far only seven have availed themselves of this opportunity, but we hope more will come. One old woman over seventy years of age has mastered the character and is now busy studying the Bible. It is very difficult for some and they are so easily discouraged. But now there is an awakening among them. We hope for great things.

We value our two women who do so much for spreading the Gospel and sowing the seed. They are ever willing and ready to speak to all they come in contact with, in such a gentle winning way that the story of Jesus' love must commend itself in them."

Miss McCully, Ham Heung, writes of Hannah her Biblewoman as follows:—

"Once again the time has come to tell of the work of our faithful sister Hannah. The statistics of her year's work would not be a fair record of her service and I gladly again bear testimony to her devoted life and earnest labours for the Master to whom she has consecrated herself. It is just six years since she became your Biblewoman under my direction and I rejoice to be able to tell you of the development of her Christian character during that time, especially during the last year, as well as what her life has been as a witness to others. I believe I can safely say that Hannah has won the respect and confidence of missionary and native Christian alike as they have had opportunity to see how she endeavors to live out the teaching of the Word she is entrusted to sell. It is not a matter of trade or of trying whether she can dispose of as many books as her fellow workers in order to win our approval, but I believe it is to her a living Word that she confidently expects will work a change in the hearts of those who buy and read it. She is indeed rapidly becoming able to be an instructor of this blessed Book as she is learning to go to the Great Teacher to be taught herself.

Our thanks are due to the Societies for providing us with one who proves herself so valuable in our work among

women I would ask the prayers of your people for her future growth in grace and in the knowledge of our Lord and Saviour Jesus Christ."

CONCLUSION.

In closing this record of the year's work I wish to quote from the report of the Rev. C. E. Sharp as to the outlook for Bible work in the year upon which we have entered.

"..... So far as Bible work is concerned the principal result will be an increased demand for Scriptures. All things have been working together in the providence of God to fix the attention of the people upon the Christian Church and Christianity, and whatever course events may take they cannot help but develop a spirit of inquiry among the people at large as to what Christianity is. The Bible, taught by consecrated Koreans, is the best reply. Everything promises a steady increase in the demand for Scriptures."

STATISTICS OF KOREAN MISSIONS, FOR 1907.*

NAME OF MISSION.	Date when founded.	MISSIONARIES.			MEMBERSHIP.			
		Men.	Wives.	Single Ladies.	Full Members.	Catechumens and Probationers.	Total.	
American Presbyterian Mission.....	1884	37	33	9	79	15,153	16,721	31,874
Methodist Episcopal Mission.....	1884	15	13	14	42	3,885	19,570	23,455
Baptist Mission.....	1889	1	1	...	2	194	1,039	1,233
English Church Mission.....	1890	7	2	10	19	606	3,356	3,962
Australian Presbyterian Mission....	1890	3	2	5	10	227	253	480
Am. Presbyterian Mission (South)....	1892	12	8	4	24	1,961	2,098	4,059
Methodist Epis. Mission (South)....	1897	7	6	8	21	1,985	3,025	5,010
Canadian Presbyterian Mission.....	1898	6	4	4	14	814	803	1,617
Orthodox Russian Mission.....	1898	2	...	...	...	5	20	25
Plymouth Brethren.....	† ...	...	...	...	...	...	...	...
Seventh Day Advent.....	† 1905	...	...	...	...	...	...	...

The Y. M. C. A. has 2 secretaries, 2 teachers; 121 active and 732 associate members.

* Compiled from official sources.

† No Statistics available.







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PRINCE ITO by Kengi Hamada

The West's interpretation of Japan today rests upon the harsh and unnatural brilliance of a single facet in the edifice of her international relations—her dynamic emergence as a military Power on the Asiatic continent. Such a view is tinged, inevitably, with all the passionate extremities to which the modern temper, fed as it is with the facile ideologies of current journalism and the recriminative outcroppings of present-day diplomacy, has fallen heir. No understanding can be complete and no judgment judicious unless one has delved deeply into the historical and the psychological—in short, the human—factors which have made nations as they are today and which make them act as they do. A comprehensive knowledge of the peculiar problems and difficulties involved in Japan's "coming of age" is thus a prerequisite, a *sine qua non*, in any attempt to appraise her dispassionately. And the present volume, projecting the life and works of the man who guided the destinies of this significant period in her history, aims to fulfill such a need.

Ito's life spans the old and the new Japan—the classic self-sufficiency of her medieval régime and the modern industrialized Empire. Few political figures of history, whether of the East or of the West, occupy a niche so secure and so distinguished in the annals of their respective countries. The scope, the extent, the magnitude of his achievements sets him apart as a veritable Colossus. Born to the humblest station in life, he rose to the most eminent within reach of a Japanese subject. From an obscure farmer's boy in a remote Choshu village to a fledgling samurai under the old Tokugawa Shogunate when Commodore Perry knocked at Uraga's door, thence to a swash-buckling pioneer who penetrated the barrier of Japan's closed ports at the risk of his life, made a miraculous journey to London, and returned to play the leading role in the amazing transformation of his country—thus was his early life plunged from one thrilling adventure to another. A fighter, a reformer, a builder, a redeemer, the record of his public service covers the entire range of the Meiji Era, from which Japan emerged as a Great Power. An outstanding leader of the Imperial Restoration of 1868, he took the bold initiative in the abolishment of feudalism, in the resumption of intercourse with Western nations, in the reconstruction of the country on the modern

basis. He drafted the constitution of Japan. He introduced parliamentarism and shaped the party system of government. He organized the first Cabinet, the first Privy Council, the first Imperial Household Department, the first House of Peers. He became Japan's first and foremost Elder Statesman, and the great Emperor Meiji's closest and most trusted adviser. He died a Prince.

Of equal importance to the student of history is the evolution of his mind. A man of astounding intellect, with more than a touch of genius, he displayed an extraordinarily keen insight into the affairs of nations, his own no less than others. Dynamic in his instincts and impulses, he nevertheless showed great moderation in his handling of tempestuous problems and situations, and maintained a constant equilibrium between the ruling classes and the governed, and between his country and her continental neighbors.

Here the author of this biography analyzes with an imposing array of documentary facts the fine sensibilities and the discerning qualities of his mind, progressive yet far-seeing, staunchly patriotic yet invincibly liberal, which shaped his political principles and governed his conduct at the helm of the State. Essentially a democrat at heart, and with a firm international conscience, he strove in a masterly fashion to bring the masses and the bureaucrats, the military and the Foreign Office, into a closer understanding and coöperation, and to achieve a greater harmony and a more enduring peace between Japan on the one hand, and Korea, China and Russia on the other. Few are probably aware of the Herculean efforts he made to ward off the war with Russia in 1904-5, to lift the Koreans from the mire of corruption and misgovernment in order to forestall annexation no less than to solidify an inevitable alliance with Japan, and to insure the Open Door policy in Manchuria for the sake of peace in the Far East. These facts, hitherto ignored by the conventional historian, are dwelt upon in the present volume in great detail, supported by copious documents and relevant data. They reveal, perhaps more clearly than any other work, the other side of Japan—the sane, moderate and humanitarian side—which recent events of a more explosive nature, the sole criterion by which the West now proposes to judge her, have so effectually obscured. The author has been particularly careful to develop this thesis in his narrative, for he was born and bred in the liberal tradition of America and is, therefore, thoroughly at home with the advanced principles

and ideals of the West.

Ito's private life was no less dynamic, and no less fraught with high adventure. "A furious smoker, an inveterate drinker, and an inordinate lover of beautiful women, his" writes the author, "was the gay, cheerful life whenever he found the time for Bacchanalian pursuits. His reputation as the Japanese equivalent of the gay Lothario was only surpassed by his fame as a carver of governments.... He was often seen, this illustrious leader who had ripened into a great and lovable commoner, dressed in a simple *kimono* and swapping yarns with the humble fisherfolk of Oiso. A great talker, with a ribald sense of humor, and a keen relish for the reminiscences of the past, he recounted the many tight fixes in which he, as a rebel and adventurer, had often found himself in his youth. He spoke of them with the cheerful gusto of a born story teller, living over his many embarrassments and enjoying it hugely."

His end came violently, dramatically, in a railway station, in the heart of Manchuria, at the hands of a misguided Korean assassin. By that act the assassin brought destruction to the last hopes of his own countrymen to retain their sovereignty and independence.

But the spirit of Prince Hirobumi Ito lives on, indestructible and omnipresent. For the framework and the functions of the entire Japanese constitutional government are a living embodiment of his work, and his genius.

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